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A CANDID

NARRATIVE

OF THE

RISE *and* PROGRESS

OF THE

HERRNHUTERS,

COMMONLY CALL'D

Moravians, or, *Unitas Fratrum*;

With a ſhort ACCOUNT of their DOCTRINES, drawn from their own WRITINGS.

To which are added,

Obſervations on their POLITICS in general, and particularly on their CONDUCT whilſt in the County of *Büdingen* in the Circle of the *Upper-Rhine* in *Germany*.

BY *HENRY RIMIUS*,

Aulic Counſellor to His late Majeſty the King of *Pruſſia*, and Author of the *Memoirs of the Houſe of Brunſwick*.

THE SECOND EDITION.

In which the *Latin* APPENDIX in the Firſt Edition is render'd into *Engliſh*.

LONDON:

Printed for A. Linde, *Stationer to* His MAJESTY *and to his Royal Highneſs the* Prince of WALES, *in* Catherine-ſtreet *in the* Strand; *and Sold by* J. Robinſon *in* Ludgate-ſtreet, *and Mrs.* Cook *at the* Royal-Exchange, *and* J. Barnes *oppoſite the* Haymarket, *and at his Shop in the* Court of Requeſts.

MDCCLIII.

To the most Reverend

HIS GRACE

The Lord ARCH-BISHOP *of*

CANTERBURY,

Primate of all England *and Metropolitan.*

MY LORD,

THE Sect of *Moravians* having been, for some Years past, the Topic of common Conversation in divers Parts of *Europe*, and particularly in these Kingdoms, since the Time of their obtaining a Parliamentary Settlement; it will not, I presume, be thought unseasonable at this Juncture to offer to the Public a candid and impartial Account of the Doctrines that are peculiar to them.

There are certain Notions in Religion as well as Politics, that deserve the most serious Attention, and ought to be strictly scrutinized into, on account of the Influence they may have on the Well-being of Society. Those of the *Moravians*, after a careful Perusal of their favourite Authors,

have appeared to me so singular, that I could not but think it my Duty to lay them open to public View, that YOUR GRACE, and the whole World, might be thoroughly acquainted with a Body of Men, who have appeared hitherto so mysterious, both in their Tenets and Conduct.

Such is the Drift and Design of the following Tract, which as it has been drawn up from no other Motive than a strict Regard to *Truth*, *Justice*, and the *Public Good*, will, I hope, on that Account, be intitled to YOUR GRACE's Countenance and Approbation.

Permit me, My Lord, to add, that I am with all the Respect that is due to YOUR GRACE's distinguish'd Character and Abilities,

My Lord,

Your GRACE's

most obedient

and most humble Servant,

April 3, 1753.

HENRY RIMIUS.

PREFACE.

A *Worthy Friend of mine, ſome Years ago, communicated to me a Treatiſe, publiſhed in* Germany, *againſt the* Herrnhuters, *or* Moravians, *intitled, as far as I remember,* the Wickedneſs of the *Herrnhuters* detected, *&c. I found the Society charged there with Doctrines and Immoralities of ſo groſs a Nature, that the very Enormity of them prevented my giving Credit to the Charge, chiefly as the Author had not ſufficiently evidenced his Allegations; and, beſides, ſhewed a Bitterneſs in his Expreſſions, that could give Room for ſuſpecting him of Calumny.*

I had ſometime after, an Opportunity of diſcovering the Place, where the Moravians *held their public Worſhip, and hearing great Encomiums beſtowed on Count* Zinzendorf *by ſome that had connexion with the Society, I reſolved to aſſiſt at his Sermons, or Diſcourſes, as well as thoſe of the other* Moravian *Teachers. At that Time I had not as yet read any of their Writings, and as I knew not, that, beſides theſe public Meetings, they held private ones, to which only* approved Members *were admitted, and that their Teachers took Care publicly to profeſs only ſuch Things, as every Body might hear, whether* Moravians *or not: I began to be confirmed in my Diſbelief of the Allegations mention'd in that Treatiſe, as thoſe Matters, which I, at firſt, heard in their public Sermons, appeared to have no Analogy thereunto.*

But, how unprejudiced ſoever, I continued, for a conſiderable Time, to mix with the Audience, I could not help at Length ſurmiſing, that, at leaſt, ſome Part of the Charge brought againſt them, was not without Foundation. Strange Doctrines now and then eſcaped their Teachers, one of whom went ſo far as to profeſs in explicit Terms, that Tranſgreſſion and Sin were no more;

more; *and though this might perhaps proceed from his being a young unexperienced Man, who had forgot, that* all *his Hearers were not* profeſſed Members, *yet theſe unguarded Expreſſions made me ſuſpect, that there muſt be among them Doctrines of a dangerous Tendency; and this I ſhould have had full Conviction of, had I been acquainted with the following remarkable Fact, related to me ſome Time after,* viz. *that Count* Zinzendorf, *in a Sermon preach'd by him in* London *on the* 11*th* Sunday *after Trinity* 1746, *publicly had ſet forth:* that the ſeventh Commandment could oblige us no more in the New Teſtament, becauſe it was at a Time, when one man had five or ſix wives. *This can be proved by the Depoſition of a Reverend Clergyman, who was preſent at that Sermon.*

Whilſt I frequented the Moravian *Meetings, I got Sight of a Book, publiſhed at* Francfort *and* Leipzig, *in* 1751, *which gives an Account of the Behaviour of that Society in the County of* Büdingen, *chiefly relating to political Matters, but where the Reader has likewiſe an Opportunity of learning from their Tranſactions, that their Tenets are likely to be very pernicious to Church and State. As a great Number of Letters, wrote by Count* Zinzendorf *himſelf, to the Regency of that County, are to be met with in this Piece, and as they are ſo many authentic Vouchers for the Truth of the Facts there inſerted; I yielded to the Solicitations of an Acquaintance, who had deſired me to give the Public a Tranſlation, or Abridgment of this Account, which is known to have been printed by Authority, in Order that every unprejudiced Perſon might be enabled by theſe Documents to form a Judgment of this new Sect: But this Deſign happening afterwards to be dropt, I thought it would anſwer the ſame Purpoſe, ſhould I conſult the Writings of the* Moravian *Leaders, and by comparing them with what was alledged againſt the Society, acquire a thorough Knowledge of their Doctrines and Tenets, and that with a View of doing them impartial Juſtice.*

This

This was the Scheme I went upon, and was resolved to carry it into Execution, when a Reverend Divine of the Church of England, *who is allowed by all that know him, to be an Honour to his Profession, acquainted me, that a Pastoral Letter against* Fanaticism, *published in* Holland *by Mr.* Stinstra, *Minister of the* Mennonists *at* Harlingen, *had been translated into* French *by an anonymous Author, who had thereto prefixed a Preface, in which some Account was given of the* Herrnhuters *or* Moravians, *and of the Writings of their Leaders, and that it would be doing a Service to the Public, should I publish a Translation of both Preface and Letter; after having previously compared those Matters alledged against the* Herrnhuters *with the Original* German *Writings of their Teachers. As by this Time I had discover'd the proper Sources from whence I was to furnish myself with the Doctrines of the Society, and as several of my Friends were willing to assist me with the Writings quoted in the said Preface, and likewise with others wrote for and against the* Herrnhuters, *I was inclined to undertake the Task. But after further Consideration, perceiving that the Pastoral Letter, tho' wrote with great Judgment,* (1) *was no more than a Treatise against* Fanaticism *in general, and that the Account of the* Herrnhuters *prefixed thereto, was imperfect, and in some Places inconsistent with the Meaning of the Writers of* Herrnhutism, *I changed my Purpose of barely translating this Work; and after having carefully perused the Writings of the* Moravian *Teachers, preserved those Articles of Accusation that had been properly stated in the above Preface, and collected further what appeared to me worthy of Notice: I thence composed this Narrative of the Rise and Progress of* Herrnhutism *and its Doctrines; to which I have added Observations on the Politics of that Society, shewing the Danger that may arise to a State from its favourite Tenets, and exemplifying the same in*

(1) The Author of the following Treatise has just published an *English* Translation of that excellent Performance.

a particular Manner by their Conduct in the County of Büdingen, *abstracted from the before-mention'd* German-*Treatise published at* Francfort *and* Leipzig.

I am sensible, I have undertaken a Business displeasing in itself, and which will doubtless, be disliked by Count Zinzendorf, *who, as he has charged those Divines in* Germany *that have wrote against him, with a* πολυπραγμοσυνε *will be much more liberal in bestowing this Censure on a Layman. But, as I take it to be the indispensible Duty of a Christian, to undeceive the World whenever it lies in his Power, this Consideration alone will sufficiently apologize for the Liberty I have taken; and, besides, if I mistake not, the Performance itself will, on this Account, meet with a favourable Reception from the Public. Had a Clergyman undertaken the disagreeable Task I have now in Hand, some Persons might, perhaps, be inclined to place his Zeal on the Score of Interest or Party; my being a Layman screens me even from the Suspicion of any Motive of this Kind.*

Upon the whole, 'tis not I that charge the Society with the gross Errors and Practices mentioned in the following Treatise; the Writings and Conduct of the Count himself, and those of the other Teachers of Herrnhutism, *are their sole Accusers. I have barely reported what has been published by them, without magnifying or lessening Objects. As for the Observations made by me on their Politics and secret Constitution, they are so obvious and derive so naturally from their Doctrines and Discipline, that whoever is acquainted with them, must side with me in the following Opinion,* viz. *That no Government that harbours them, can be secure whilst their Leaders go on at the Rate they have done hitherto; especially when it is considered, that their Conduct abroad plainly proves, they make no Scruple, under the Cloke of Religion and Liberty of Conscience, to attempt any Thing that suits their Designs. I purposely mention the Leaders of* Herrnhutism, *as I would not be understood to have so indifferent an Opinion of the private Members of that Body. This would be a rash, an unwarrantable Judgment;*

ment; I really believe the latter to be, for the moſt Part, honeſt and undeſigning. The Governments that granted them Protection abroad, never objected againſt theſe; they were only for removing the Leaders, who appeared too buſy in tampering with their Credulity. I am perſonally acquainted with ſome of the Herrnhuters, *or* Moravians, *and take them to be juſt and upright in their Dealings; but then, they are wholly ignorant of the* Arcana *or ſecret Counſels of their Leaders, and only give the Name of the Society to the Undertakings of the former.*

As I have quoted ſome of the Hymns of the Herrnhuters, *'tis fit, I ſhould mention, that Count* Zinzendorf, *or thoſe that apologize for him, endeavour to evade the Charge of Scandal brought againſt him on the Score of theſe Hymns; partly by aſſerting, that they are compoſed in a* German Idiom peculiar to the Bohemians, *and that it is this Peculiarity, that renders ſome Paſſages in them obnoxious to the Cenſure of thoſe that are unacquainted with the ſaid Idiom; partly by denying point-blank, that ſuch of their ſcandalous Hymns as will not admit of a tolerable Defence, and are contained in their* XIIth *Appendix, did ever exiſt, or were uſed by the Society. In anſwer to the firſt Part of their Plea, I may with the greateſt Truth aſſert, that nothing can be more pitiful than this Evaſion, which ſo frequently occurs in the Writers of that Party. I am not a Stranger to* Bohemia, *having croſs'd the whole Country, and been converſant with many of the Inhabitants; but could never find any Difference between their* German *and that ſpoke elſewhere, excepting that of their Pronunciation or Accent, which, I own, doth not come up to that of* Saxony. *However, ſhould my Evidence be deemed partial in this Point, I muſt beg leave to appeal to any* German *here, that is not an* Herrnhuter; *whether or no the Words I have quoted from their Hymns are not the very ſame* German *he has heard at the Place of his Nativity; barring one ſingle Word, mentioned in the* 17th Line of the 46th Page,* viz. Briſchel,

 which,

* *See the* Firſt Edition *of this* Narrative.

which, if I miſtake not, the Herrnhuters *themſelves do not underſtand, and has only been made uſe of to rhime with* Tiſchel, *by a Licence that doth not much redound to the Honour of their Poetry; not to mention, that theſe Hymns were made in* Germany. *As to the ſecond Part of their Defence,* viz. *a flat Denial, that thoſe of their ſcandalous Hymns, which are to be met with in their* XII*th Appendix, ever exiſted or were uſed by the Society, it requires no other Confutation, than that of one of their own Apologiſts, who calls himſelf* Albinus Sincerus, *and whoſe Teſtimony they will, doubtleſs, ſtand by; after which the Reader may judge for himſelf what Streſs can be laid on ſuch kind of Reformers, as make no Scruple to deny to-morrow what they have aſſerted to-day. Theſe are his Words, page* 121: ‘ *'Tis not true, what* ‘ *Dr.* Baumgarten *(a Divine againſt whom* Albinus ‘ Sincerus *wrote his Treatiſe) affirms,* viz. *that the* ‘ XII*th Appendix of the Hymns of the Society is kept* ‘ *ſecret. It was printed above a Year and an half* ‘ *ago (he wrote in* 1747) *and has ſince that Time been* ‘ *publicly ſold by the Brethren* Korte *at* Altona. *But* ‘ *as the firſt Edition conſiſted only of five Thouſand Co-* ‘ *pies, it was immediately diſpoſed of, ſo that afterwards* ‘ *ſix Thouſand more were printed, which now are ſent* ‘ *away to be vended where they ought; for, I cannot* ‘ *deny, that we do not chooſe to have our Society's* ‘ *Books treated as other Books that are put up for Sale.*’

The Apologiſts of the Herrnhuters *or* Moravians, *have two indeterminate Ways of anſwering what is objected againſt them, and theſe are their moſt common Methods of Defence. They pretend, either that they are purpoſely calumniated, or not underſtood by their Adverſaries. As for the firſt, they cannot, with any Appearance of Truth, make uſe of it againſt me, as I have advanced nothing but what I found in their Books, or was well atteſted; and I imagine myſelf to be beyond the Reach of the ſecond, as I have joined all along the* * *Original* German *Text to the Tranſlation of thoſe Paſſages I have quoted from their Authors, in order to do im-*

* *Vide* 1ſt Edition.

partial

partial Juſtice both to them and myſelf; though I muſt acknowledge at the ſame time, that the inimitable Stile *of Count* Zinzendorf, *has ſometimes given me no ſmall Pains to make him intelligible in* Engliſh, *without ſwerving from his Meaning.*

Let me add, that it is not unuſual for the Apologiſts I am ſpeaking of, to treat their Adverſaries unhandſomly; they frequently mention with the utmoſt Contempt the Writings that appear againſt them, adding, that they deſerve to be burnt by the Hands of the Common Hangman, though penn'd with never ſo much Moderation. This ſhews what Spirit they are of, and that were their Power equal to their Inclination, a Spaniſh Inquiſition *would probably be the Conſequence. They are pleaſed ſometimes to intrench themſelves behind a Wall of Paper; Charters, Grants, Teſtimonials, Synodal Acts, are a Kind of Barrier they oppoſe to their Adverſaries with no ſmall Oſtentation, pretending them to be ſufficient Proofs of the Soundneſs of their Doctrines; and whenever they make a Shew of defending them, they commonly deviate from the Matter propoſed; they multiply Words about Things no body denies, or elſe anſwer in ſuch a Manner, as to ſave ſome Hole to creep out at; denying what they owned before, and what is in* explicit Terms *ſet forth in their Writings. They are likewiſe expert at concealing their Names, that ſuch as call them to an Account, may not know whom they have to deal with, and whether their Apologies are to be aſcribed to ſome* particular Member *of the Body, or to Count* Zinzendorf *himſelf, and thus to* the whole Society, *which we may ſuppoſe to be virtually compriſed in him; nay, ſome pretend not to be Members of the* Herrnhuters, *that their Apologies may bear a greater Appearance of Impartiality. Such Shifts and Contrivances, whatever they may think of them, ſhew that they have not the Truth in View, but the Execution of a favourite Plan. 'Tis to be hoped notwithſtanding, ſhould they think proper to anſwer this Treatiſe, that they will conſider, they are among a Nation too clear-ſighted to ſuffer themſelves*

to be impoſed upon after this Rate, and that they will be prevailed upon at laſt, to give up the Inſincerities they have been converſant in for ſo long a Time.

I can ſcarce expect ſo much Candour of the Moravian *Leaders, as to ſuffer their Flock to read what has been ſet forth here, ſince their Apologiſts are uſed to boaſt, that no Member of their Society reads what has been wrote againſt their Doctrines. If the Fact be true, 'tis not to be wondred at, that they can keep their People in ſervile Dependance, who, as it has been obſerved by others, are ſo ignorant, that they look upon what is alledged againſt the Writings of their Chiefs, as downright Calumny, ſaying, that as they live among them, were the Allegations true, they needs muſt be the firſt to know them to be ſo.*

I have but one Thing more to animadvert upon, which is, that the Leaders of Herrnhutiſm, *being ſenſible that their Doctrine and Conſtitution cannot poſſibly bear a Scrutiny, have, among ſundry other Artifices made uſe of to prevent it, endeavoured to ſurpriſe the unwary, by telling them, that ſhould their Tenets be handled promiſcuouſly in public Writings, Chriſtianity would run the Riſk of being ridiculed by Unbelievers, as it had been formerly by* Lucian. *This I take to be a kind of Acknowledgment that they hold Doctrines, either ridiculous in themſelves, or at leaſt that afford a Handle for Ridicule. True Chriſtianity has none of this Nature. It would be ſomething quite new and uncommon indeed, ſhould a Criminal pretend to avoid being tried and condemned, by pleading, that the Government would thereby make known to the World, that it had harboured a bad Subject in its Boſom.*—Piget me plura proferre.

A

NARRATIVE

Of the RISE and PROGRESS of the

HERRNHUTERS, &c.

A RELIGION is known to be a true one, if its Articles of Faith are founded upon the Authority of Divine Revelation. This is allowed by all that acknowledge the Scriptures to be the Word of God. Hence it might ſeem an eaſy Matter, to diſcover whether the Doctrines of a Religion are ſound or not, by only trying them by this moſt ſacred Standard. But ſo it happens, that, whilſt amongſt Men of different Perſuaſions in Matters of Religion, ſome agree to Doctrines which others diſſent from; the only Queſtion is, Whether they can be proved by Scripture, or are contradictory to it. One Party pretends to ſhew, that their Doctrines are conſonant to Holy Writ, and the other again endeavours to prove the contrary. This has happen'd in the Courſe of many Centuries, and is certainly, among others, one Reaſon why too many ſhew ſo much Indifference towards Religion in general, by looking upon its Doctrines at leaſt as uncertain, ſince they perceive that Perſons of different Denominations in Religion, pretend, each in their Turn, to maintain their Principles by direct Proofs or Conſequences, deduced from the ſame divine Authorities. Introduction.

In order to remove this Inconvenience, and, at the ſame Time, to take off all Pretences for Irreligion,

ligion, ſome have thought, that the Deciſion in Matters of Religion ought not ſolely to be left to whatever any might alledge on that Account from the Scripture, but to the Determination of the Church, that is to ſay, to the Deciſion of the principal Members of the Clergy. But after all, let Mens Sentiments about this Matter be what they will, there remains but one Way to try a Religion by, and that is, to examine whether its Doctrines give us ſuch an Idea of the Supreme Being, and lead us to ſuch a Worſhip of him, as is conſiſtent with the Reverence we owe him, and the Practice of them are conducive to the Intereſt of civil Life. For it will always remain an inconteſtible Truth, that the Tree is to be known by the Fruit it bears.

When therefore Men broach any Doctrines concerning the Deity, that muſt be ſhocking to the Ears of all true Chriſtians, and rather diſgrace than honour it; when its Teachers avowedly hold, That Reaſon muſt entirely be given up; when they uſurp an arbitrary Power, pretending to immediate Orders from Chriſt, and, under that Colour, impoſe upon their deluded Followers whatever they pleaſe; when they teach, that Chriſt can make the moſt villainous Act to be Virtue, and the moſt exalted moral Virtue to be Vice; when they hold it lawful to break the Tye between Parents and Children; when none of their Brethren and Siſters, as they call them, have Liberty to marry according to Inclination, but as their Chiefs direct; when they deſpiſe the eſtabliſh'd Church, by openly profeſſing, that the Divines, without the Pale of their Sect, have to this Time deceiv'd the World; when thoſe Things which Decency forbids to mention, are laſciviouſly commemorated in their Hymns, and muſt of courſe prove Incentives to a ſcandalous Life; when Matters concerning the interior State of their Affairs are ſo contrived, as evidently ſhew, their Leaders are gradually ſapping the Foundation of the civil Govern-

Government of any Country they ſettle in, and eſtabliſhing an *Empire within an Empire*; I ſay, when theſe Things can be made appear, will any body believe, that the Religion of ſuch a Society is a true one? and will not every one be of Opinion, that it deſerves no Countenance, let its Chiefs diſguiſe themſelves as much as they pleaſe under the Name of Proteſtants?

I am ſorry to ſay, that this is the Caſe of the *Herrnhuters*, who vainly take upon themſelves the Name of *Moravians*, or *Moravian Brethren*, or otherwiſe ſtile themſelves *Unitas Fratrum*. I am ſenſible it will appear ſtrange, nay perhaps incredible to many, that this Society ſhould deſerve ſuch a Cenſure. For 'tis known, that a reſpectable Body of learned Divines, *viz.* the Theological Faculty at the Univerſity of *Tübingen*, has given them Teſtimonials of Orthodoxy. We alſo know, that the Leaders of this *Brotherhood* made the Legiſlative Power of this Kingdom believe, that their Tenets do in no reſpect differ from thoſe of other Proteſtants, and that upon this, an Act has paſſed in their Favour, which grants them Leave to ſettle in the *Britiſh* Dominions. But theſe Objections, how ſpecious ſoever they are, will immediately vaniſh, if the Reader will give himſelf the Trouble to inſpect, at the End of this Treatiſe, Teſtimonials of a later Date, given by the ſame Univerſity, which, I ſuppoſe, Count *Zinzendorf*, the Head of the *Herrnhuters*, or *Moravians*, has not thought proper to produce; in which thoſe Divines, that granted the former in favour of this Sect, give a lively Picture of their groſs Errors, and the dangerous Tendency of the Authority of its Leaders; and publickly avow, that they were impoſed upon at the granting of the firſt Teſtimonials. As ſeveral Princes of the Empire were deceiv'd in the like Manner, and afterwards found themſelves obliged, for their own Security, to expel this Sect out of

their

their Dominions, it will not appear ſtrange, that an honourable Parliament ſhould likewiſe be impoſed upon. The Leaders of this Sect, are from a long Time known, to make no Conſcience of averring any thing, provided good may ariſe therefrom to their Society. Count *Zinzendorf*, in order to induce the World to believe that his Doctrine was ſound, had the Confidence, in a Book wrote by him, intitled *Natural Reflexions*, *&c.* to aſſert, that he had ſubmitted to be examined by the Theological Faculty at *Copenhagen*; and yet the whole Aſſertion, upon Enquiry, was found to be an open Untruth, which induced that Body to teſtify the ſame, by a public Act under their Seal; a Copy whereof, N° 2, is annexed to this Treatiſe.

I could produce many more Proofs of the like Inſincerities; but as my Intent at preſent is to give the Reader an Idea of this Sect in general, I ſhall not dwell any longer upon theſe Particulars; and begin with the Origin and Progreſs of *Herrnhutiſm*; after which I ſhall treat of its Doctrines, and in the laſt Place, ſhew what Danger may accrue to a State from it.

The Origin of this Sect. *Nicholas Lewis* Count of *Zinzendorf*, is the Author of *Herrnhutiſm*, as has been already ſaid, and 'tis to him that the Progreſs this Sect has hitherto made, is to be aſcribed. According to the Account he gives of himſelf, he formed from the tenth Year of his Age a Deſign to gather together a little Society of *Believers*, amongſt whom he might live, and who ſhould entirely employ themſelves in Exerciſes of Devotion, under his Direction (1). When he became of Age, which was in the Year 1721, his Thoughts were wholly bent on executing his Project; and being join'd by ſome Perſons, that were of his Way of Thinking, he ſettled at *Bertholſdorf*

(1) Count *Zinzendorf*'s περὶ ἑαυτῦ or, *Natural Reflexions on ſeveral Subjects, in the manner he is uſed to think within himſelf*, *&c.* In the *German* Tongue, page 157.

dorf in *Upper Luſatia*, an Eſtate which belonged to him, giving the Curacy of that Village, then vacant, to a Student, in whom he had perceived Sentiments analogous to his own.

Bertholſdorf ſoon came to be known for this Sort of Piety. News thereof was brought to *Moravia* by a Carpenter, named *Chriſtian David*, who, according to *Le Long* (2), had been before in that Country, and there inſtilled into the Minds of ſeveral People a Diſtaſte to the Superſtitions of the *Romiſh* Church, and an Inclination to the Proteſtant Religion. Having engaged two or three of theſe Proſelytes to leave that Country with their Families, Count *Zinzendorf* received them with Gladneſs at *Bertholſdorf*. They were directed to build an Houſe in a Wood, about half a League from that Village, which ſoon was finiſhed, ſo that on St. *Martin*'s-day, 1722, theſe People held their firſt Meeting there. 'Tis ſaid, that they foreſaw that God would kindle a Light in this Place that ſhould enlighten all the Country. *Chriſtian David* was ſo ſure of the future Growth of this Settlement, that he already divided the Spot of Ground round it into Quarters, and mark'd out in what Directions the Streets were to run. The Event has not contradicted this Prognoſtication. A good many People from *Moravia* and elſewhere, to ſhelter themſelves under the Protection of Count *Zinzendorf*, flock'd to this new Settlement and built Houſes; and the Count himſelf fixed his Reſidence there. In a few Years it became a conſiderable Village, having an Orphan-houſe and other public Buildings. Thirty-four Houſes were already built there in 1728; and in 1732 the

(2) In a Book wrote in *Dutch*, intitled, *The Wonders of God with his Church, &c.* This *Iſaac Le Long* is himſelf a *Herrnhuter*, and has publiſhed his Work with the Approbation of Count *Zinzendorf*, who tells us the ſame in his *Natural Reflexions*, page 230, and that whatever is contained in *Le Long*'s Work is ſtrictly true. *Nat. Reflex.* page 234. Such Evidence as this puts it out of Doubt, that any thing is advanced here contrary to Truth.

Number of Inhabitants amounted to ſix Hundred. An adjacent Hill called the *Huth-Berg*, gave Occaſion to theſe Coloniſts to call their Dwelling-place *Huth des Herrn*, and afterwards *Herrnhuth*; which may be interpreted *The Guard or Protection of the Lord*; and from this the whole Sect has taken its Name.

The Diſcipline of the Herrnhuters.

The *Herrnhuters* ſoon eſtabliſhed among themſelves a Sort of Diſcipline, which cloſely unites them to one another, divides them into different Claſſes, puts them under an entire Dependance of their Superiors, and confines them to certain Exerciſes of Devotion, and to the obſerving of different little Rules. One may call it a *monaſtic* Inſtitution.

The difference of Age, Sex, and the Situation their Members are in with Reſpect to Matrimony, conſtitute theſe different Claſſes (3). There are Claſſes of married Men, married Women, Widowers, Widows, Maids, Bachelors, Children. Each has its Director, choſen by its Members. The ſame Employments the Men have among themſelves, are among the Women, which are exerciſed by Perſons of their own Sex. Every Member is daily viſited by one of his Claſs, who gives him Exhortations, and takes Notice of the actual State of his Soul, whereof he makes a Report to the *Elders*. Frequent particular Aſſemblies are held in each Claſs, and general ones by the whole Society. The Overſeers or Leaders have alſo their private Meetings to inſtruct one another in Matters concerning the Guidance of Souls. The Members of each Claſs are ſubdivided into People that are dead, awaked, ignorant, willing Diſciples, Diſciples that have made a Progreſs. Proper Aſſiſtance is given to each of theſe Subdiviſions; but above all, great Care is taken of thoſe that are ſpiritually dead (4).

They

(3) *Le Long*, Tom. 1. page 246.

(4) *Le Long*, Tom. 1. page 249, 250. Tom. 2. page 220.

They pay an uncommon Attention to the Inſtruction of Youth. Beſides thoſe that have the Care of Orphans, there are others that are intruſted with that of all the other Children. Count *Zinzendorf*'s Zeal has ſometimes carried him ſo far, as to take Children to his own Home to inſtruct them, to the Number of Twenty, whereof nine or ten ſlept in his Bed-chamber. There are Aſſemblies held of little Children that are not yet in a Condition to walk. They are carried thither. Hymns are ſung in theſe Meetings, and Prayers made; even Sermons are preached to them ſuitable to the Capacity of theſe Infant-hearers.

The *Elder*, *Co-Elder*, the *Vice-Elder*, ſuperintend all the Claſſes. There are likewiſe *Informers* by Office, ſome of them known, ſome kept ſecret, beſides a great many other Employments and Titles, the Detail of which would be too long and too tedious here.

A great Part of their Worſhip conſiſts in ſinging. They pretend that Children, in particular, are inſtructed in their Religion by Hymns (5). Count *Zinzendorf* relates a very extraordinary Thing in his *Natural Reflexions* (6), viz. *That the Chanters of the Society muſt have received a particular and almoſt inimitable Gift of God:* (he might as well have ſaid a *quite* inimitable one) *for when they are obliged to ſing at the Head of the Congregation, their Songs are always a connected Repetition of thoſe Matters that had been preached juſt before.*

At all Hours, whether Day or Night, ſome Perſons, of both Sexes, are appointed by Rotation to pray for the Society. And, what is moſt remarkable,

(5) *Le Long*, Tom. 1, page 252. See here a Pattern, which is the 1909th of their Hymns, made for the Uſe of Children. *Ich liebe mein Papagen, &c.* Engliſh. I love my little Pappa, I love my little Mamma and Brother, the little Lamb; I love the dear Angels, I love thoſe that are at the Head of the Society, the little Church, and my little Heart.

(6) Page 330.

these People, without Call, Clock or Watch, are acquainted, by an inward Feeling, when their Hour comes in which they are to perform their Duty (7).

When the Brethren perceive that the Zeal of the Society is declining, their Devotion is revived, by celebrating *Agapes*, or Love-feasts (8).

The Casting of Lots is much practised among them. They make use of it to learn the Will of the Lord (9).

The *Elders* have the sole Right of making Matches. No Promise of Marriage is of any Validity without their Consent (1). The Maids devote themselves to the Saviour, not that their Intent is never to marry, but to marry only such a Person, with Respect to whom God shall have made known to them with Certainty, that he is regenerated, instructed in the Importance of the Conjugal State, and appointed by the divine Direction to enter into that State (2).

All is *extraordinary* at *Herrnhut*. The most stubborn Diseases vanish there without Help: Very rarely one dies there of a violent Fever. But 'tis common to die there of a Cold, Defluxion, or such like other slight Indisposition. These are at least Things Count *Zinzendorf* affirms in a Writing, dated *January* 24, 1732, and presented to the Ministry of the Court of *Dresden* (3).

I

(7) *Le Long*, Tom. 1. page 248, 968.

(8) Ibid. page 259.

(9) Ibid. page 256.

(1) Memorial of the Clergy of the Reformed Church of the Province of *Utrecht*, presented to the States of that Province, intitled, *Memorie wegens de Herrnhuters en hunne Leere*, &c. page 113. *Beym Heyrathen &c.* Englisch. The Elders have in Marriage-affairs a negative Voice: and to the Affirmative they have as much Right as a Guardian, God-father, or Friend has in common Life. No Marriage shall be concluded without the Knowledge of the Elders: nor shall a Betrothing be of Validity, unless they are present or consent to it.

(2) *Le Long*, Tom. 1. page 252.

(3) *Le Long*, Tom. 1. page 230.

I do not find that the *Herrnhuters* till the Year 1729, pretended to be any thing more than Members of the *Lutheran* Church at *Bertholſdorf*. Indeed, they were all of them either born among *Lutherans*, or converted from Popery to the Faith of the *Augſburg* Confeſſion; and if ſome amongſt them entertained Ideas of *Calviniſm*, Count *Zinzendorf* took Care to cure them of it (4). But from this Time the *Herrnhuters*, undoubtedly with a View to ſet their Society off to better Advantage, would paſs for a Sprig (5) of thoſe *Bohemian* and *Moravian* Brethren, who, a long time before *Luther*, lived ſeparated from the *Romiſh* Church, and who in the Time of the Reformation entered into brotherly Correſpondence with the two great Proteſtant Societies, but without uniting with either of them. And Count *Zinzendorf* has ſince that Time ever talk'd in this Strain. He pretends, that theſe Brethren originally were of the *Greek* Church, and in Proceſs of Time had united with the *Waldenſes*, who derived their Origin from the *Latin* Church (6). He beſtows the greateſt Encomiums on this *Moravian* Church, ſo much renowned in former Times, eclipſed and forgot afterwards, and at length, if Credit may be given him, revived under his Auſpices at *Herrnhut*. He gives her the moſt pompous Titles; as, the *Church of the Croſs*,---the *Church of the Lamb*,---the *Church of the Blood and Wounds*,---the *Theocracy*,---a *People whereunto never was ſeen the like*,---they are *the Hundred forty-four Thouſand Servants of God mark'd on their Foreheads*,---whereof St. *John* makes mention in his *Revelation* (7).

Pretence of the Herrnhuters of their being of the ancient Moravian Church.

This

(4) *Le Long*, Tom. 1. page 196, 674.

(5) See an Inſtrument made by a Notary in *Le Long*, Tom. 1. page 127.

(6) Count *Zinzendorf*'s Sermons, preach'd for the greateſt Part to the Synod of the Brethren at *Zeiſt*, from *May* 11, to *June* 21, 1746. Sermon iii. page 19.

(7) Hymn, Numb. 2177.

This Descent would, without Doubt, do Honour to *Herrnhutism*, but there is a Necessity of proving it first. Let us examine whether it ever has yet been proved? So far from it, that even setting aside the Doctrine of the *Herrnhuters*, which openly contradicts this vain-glorious Pretension, it has been acknowledged and proved by one of their own Bishops (8) that the ancient *Moravian* Brethren mixed with the Reformed in *Poland*, and that not one of those that professed their Doctrine, remained in *Bohemia* and *Moravia*, where it has been entirely extirpated ever since the Year 1620. The *Moravians*, who retired to *Herrnhut*, and who are the most inconsiderable Part of the Inhabitants of that Village, have nothing common with the ancient *Bohemian* and *Moravian* Brethren. They are *Roman* Catholicks converted to the Protestant Religion, as the *Herrnhuters* themselves acknowledge.

The Authority of Count Zinzendorf *among his Sect, and the Titles which he assumes.*

As the *Herrnhut* Society was begun upon the Estate of Count *Zinzendorf*, under his Protection, by his Care and Benefactions, and according to his Ideas and Views; it was but natural he should have a very great Authority over it. And so it happens; he has always been the Soul, the Oracle, and the *Primum Mobile* of it. He tells us himself that he has always been at the Head of his Sect, both in Temporals and Spirituals, and his Disciples say the same. Though Titles could add nothing to his Authority, yet he has not disdain'd them. He has even made Alterations in them at different Times. From the Year 1726, he was called *The Trustee* or *Guardian* (9) of the *Brethren*, which happen'd in a singular

(8) Letters of Mr. *Jablonski*, in *Le Long*, Tom. 1.

(9) *Vorsteher*. The Idea which Count *Zinzendorf* gives of this Office, (in *Le Long*, Tom. ii. page 79.) is too curious to be omitted here. He says, that this Title designs a *Director ad Interim* and for so much Time as Prudence requires that certain Dispositions should be made for the Interest of the Society, which are to be kept secret. He adds, that the Society, as long as it has

ſingular Manner, as he tells us himſelf. *Chriſtian David*, the Carpenter, of whom mention has been made, being once in the Count's Apartment to talk with him, all on a ſudden gave him this Title; which afterwards was confirmed by the unanimous Conſent of the Society (1). In the Month of *March*, 1730, he reſign'd this Dignity. In *September*, 1732, the Society preſs'd him to take it upon him, delivering to him an *Appointment* or *Call* for that Purpoſe, in form of an Act, ſigned by the Brethren and Siſters that were of the Privy Council of the Society (2). At that Time he refuſed to comply, but granted their Requeſt ſome Months after, upon a new Appointment, dated *January* 26, 1733, (3). In 1737 Count *Zinzendorf*, who, from the Age of 17, had believed he had a Call from Providence to an Eccleſiaſtical State or Condition of Life, and who had already publickly preached in ſome of the *Lutheran* Churches, got himſelf conſecrated Biſhop of his Sect (4). From that Time, according to the Cuſtom of Biſhops, he made Uſe of his Chriſtian Name and of that of his See, viz. *Ludovicus Moravienſis*. The Prelate of this new-faſhion'd Creation, nevertheleſs did not ſuffer himſelf

has ſuch a Director, is under Tutelage. He believed that it was of Age when he ſpoke thus in the Year 1730, and it was one of the Reaſons that engaged him at that Time to give up this Office. It follows then, that it had returned ſince that Time to a State of Tutelage, becauſe Count *Zinzendorf* three Years after took upon him again this Office. He perceived, in all Appearance, that Secrecy was ſtill neceſſary to the Affairs of the Society. This ſerves to explain the Title that has been given him in the Act of *Breſlau*. He is created there *Miniſter Plenipotentiary and Oeconomiſt concerning the Secret and Myſtery of the Croſs*. Beſides the Titles here mentioned, he takes at other Times upon him thoſe of *Syndic*, *Commiſſary*, *Plenipotentiary*, *Advocatus Eccleſiæ*, *Ordinarius Fratrum*, *Præfectus publicis Fratrum rebus gerendis*. 'Tis always the ſame Power under different Names.

(1) *Le Long*, Tom. ii. page 80. (2) Ibid. Tom. i. page 87.

(3) This Act, with other Things, relating to this Office, are in *Le Long*.

(4) *Nat. Reflexions*, &c. page 14, 173, 176.

ſelf to be dazzled by the Luſtre of his Mitre. He tells us himſelf, that he had very little Forwardneſs to make a Figure as a Biſhop; and in the 3d general Synod of *Herrnhutiſm*, held at *Gotha* in 1740, he laid down his Epiſcopal Dignity (5); which however had made no Change with Reſpect to his Office of *Truſtee* or *Guardian* of the Brethren. It appears at leaſt, that he was ſtill veſted with it in 1743, becauſe at that Time the Brethren diſcharged him from it. But this was only done with a View to give him a much more honourable Title, *viz.* that of *Miniſter Plenipotentiary and Oeconomiſt*, with Power to nominate a Succeſſor, and an expreſs Clauſe, that nothing of Importance ſhould be done or concluded without his Conſent (6). He did not accept this new Promotion till towards the Cloſe of the following Year (7). Lately we ſee him ſtile himſelf *Lord Advocate of the Unitas Fratrum.* The Reader, perhaps, will be ſurpriſed to find Count *Zinzendorf* thus change his Offices and Titles, to abdicate, to take them again, and nevertheleſs to enjoy the ſame Power. Should any one be tempted to make Reflexions upon it, he'll tell them: *My dear Critics, don't take it amiſs, that I tell you, you meddle with an Affair, to which you are Strangers, you argue about Things you do not underſtand, and you have none of thoſe Qualifications, which are neceſſary to decide, with any Appearance of Skill and Equity, in Matters that concern me* (8). And indeed, the Count is in the Right, if what he ſays be true, *viz.* that to judge

(5) *Natural Reflexions*, page 176, 251, 262.

(6) The Act, which gives to Count *Zinzendorf* this new Dignity, is dated *November* 21, 1743, and is to be found, page 179, 180, in a Book printed in 1744, intitled *Siegfried's beſcheidene Beleuchtung, &c.* of which Count *Zinzendorf* himſelf is the Author; and which he quotes in his *Natural Reflexions, &c.* page 303.

(7) *Natural Reflexions, &c.* page 303.

(8) This Shift is ſo ſingular, that I am obliged to acquaint the Reader, the ſame is Word for Word to be found in Count *Zinzendorf*'s *Natural Reflexions*, page 336, 337.

judge pertinently of his Conduct (which he acknowledges to have ſomething enigmatical in it), a Perſon ought to be actuated by the ſame Principle with himſelf; and truly 'tis a Principle of ſo extraordinary a Nature, that it is to be wiſhed, it were peculiar to himſelf, and uncapable of being communicated to others. He has nothing more at Heart than to retire, and waits only till certain Affairs are finiſhed, in order to give an Account to the Society, and put an End to thirty Years Labour. At leaſt this was his way of thinking in 1749 (9). He won't have a Succeſſor. The important Offices which he is charged with, will be executed by ſeveral Brethren joined together in Commiſſion for that Purpoſe (1). He is one of thoſe Men, that cannot be ſucceeded by an Equal, and who are like Pieces of Gold, a great Quantity of ſmall Money is ſcarce ſufficient to make up the Value.

The Propagation of Herrnhutiſm.

Count *Zinzendorf* has very early been about extending his Sect. He has ſent his Fellow-Labourers throughout the World. He himſelf has been over all *Europe*, and at leaſt twice in *America*. From the Year 1733, a new *Herrnhut* has been ſet up in *Groenland*; and before the End of the preceding Year the Miſſionaries of *Herrnhutiſm* had already paſs'd the Line (2). The Society poſſeſſes *Bethlehem* in *Penſylvania:* It has a Settlement amongſt the *Hottentots*. *China* is entered into its Plan. But it has no where made better Conqueſts than in the *Britiſh European* Dominions, in the *United Provinces*, and in *Wetteravia*; in the laſt Province, however, where their Views were diſcovered, they have again loſt Ground (3), as will be ſeen in the Sequel of this Treatiſe. They have alſo been turn'd out of

(9) *Natural Reflexions*, page 335.

(1) Count *Zinzendorf* in the Append. to his *Natural Reflexions*, page 145.

(2) *Le Long*, Tom. 1. page 472, and the following.

(3) *Viz.* At *Herrnhaag*.

the *Daniſh* Dominions, where (4) they had made a Settlement.

Count Zinzendorf's Complaiſance for all Sects.

A Diſcipline, ſo much overburden'd as that of *Herrnhutiſm*, could not very well take Place but in a ſmall Society, and we find, that in Proportion, as this Sect came to ſpread abroad, it was thought neceſſary to forego, in ſome Meaſure, the Rigour of its Rule, in order to accommodate the Inſtitution to the Taſte, Humour, and Ideas of the new Proſelytes. This gave Riſe to the Modifications, Forms, and different Uſages now in Being among theſe Sectaries. Count *Zinzendorf* calls them *Tropes*, *Types*, and at this very Time there are three of them (5); *viz.* the *Moravian Trope* or *Type*, which is the moſt ancient, the *Lutheran*, which appears to him to be the moſt ſalutary to the Children of God, and the *Reformed* or *Calviniſt Trope*, for which he alſo has a great Regard, and whereof Mr. *de Wattevill*, who, if I miſtake not, is his Son in Law, was elected Biſhop in 1743 (6): (Might he not as well, and with as much Reaſon, multiply them ſtill farther, and make a *Socinian Trope*, a *Roman Catholic Trope*, a *Mennoniſt* or *Anabaptiſt Trope*, a *Quaker*'s *Trope*, and a *Separatiſt Trope*, as it is well known he tried to do in *Penſylvania?* as Power ſeems to be what he chiefly aims at.) I cannot exactly ſay, wherein the above three Modifications differ from each other: Theſe are Secrets probably known by the Adepts alone. Thus much they have thought fit to acquaint the Public with, that the *Bohemian* Confeſſion is received by the firſt *Trope*, the *Confeſſion of Augſburg* by the ſecond, and that of the Reformed Churches in the *United Provinces* by the third. Indeed, from the Year 1748, Count *Zinzendorf* has made (7) all the *Tropes* receive the *Augſburg* Con-

(4) At *Oldeſloh* in the Dutchy of *Holſtein*.

(5) *Natural Reflexions*, &c. page 242, 307. *Siegfried's beſcheidene Beleuchtung*, page 27.

(6) *Nat. Reflex.* &c. page 176 and 359.

(7) *Natural Reflexions*, &c. page 242, 334. Append. page 105.

Confeſſion; however 'tis pretended, that this has made no Confuſion among theſe ſeveral Modifications.

Condeſcenſion being what has given Riſe to theſe *Tropes*, Count *Zinzendorf*, from the ſame Motive, ſhews a general Inclination to all Chriſtian Communions. He would have wrote to the Pope, had he known what Title to give him. He has even been perſecuted, for having maintained, that the Pope was not the Antichriſt. He has ſent a Deputation to the Patriarch of *Conſtantinople*, which has been very well received. He ſhews a great Attachment to *Lutheraniſm*, whereof he conſtantly pretends himſelf to be a Member. He boaſts of being a Miniſter of that Church, and affirms, in Spite of all that can be ſaid to the contrary, that he and his Brethren have no other Doctrine, than what is taught by that Communion. He is of late become more favourable to *Calviniſm*, than he was in the Beginning. It was in his Power, ſays he, to have rooted it out from among the Brethren, he however declined it. Although, according to him, the taking of Oaths is not prohibited; yet the Society, wherever it ſettles, is known to be averſe to them, and that probably out of Complaiſance to the *Mennoniſts* or *Anabaptiſts*. He declares in general, that whoever embraces *Herrnhutiſm*, need not change his Religion (8). Such Advances as theſe cannot but infinitely facilitate the Propagation of the Sect, which already boaſts of decimating all Nations, and pretends, it has a Right to all the Children of God of whatever Perſuaſion they be (9).

Submiſſion to the Will of the Superiors in Herrnhutiſm.

Though Count *Zinzendorf* tells us, that he has ſometimes met with Reſiſtance from the Brethren, and that they have contradicted him; yet it appears in general, that they have ſhew'd great Docility both

The Society pretends to rule by means of the Saviour.

(8) *Natural Reflexions, &c.* page 173, 262, 339, 360. Append. page 35, 93, 114, 115. IIId Sermon preach'd at *Zeiſt*, page 25. (9) IIId Sermon at *Zeiſt*, page 26.

both for him and thoſe he has been pleaſed to make Partakers of his Authority. Submiſſion to the Will of the Superiors of the Society, is a very eſſential Article of his Syſtem. He teaches, in his Sermons to the Synod of *Zeiſt*, that God obeys the Voice of his Servants (that is to ſay, of the Brethren), but that it is required, that firſt of all they agree with their *Friend*, that they act in concert with their *Chief* (1). The Tractableneſs, which he preſcribes them, muſt go ſo far as to ſuffer themſelves to be led Step by Step, like little Children, by Men whom he calls Miniſters of the Holy Ghoſt, and of the Church (2), repreſenting them as being ſo many living Images of our bleſſed Saviour (3). The Irkſomneſs of thus obeying without Reſerve is great, it muſt be owned; but then 'tis much alleviated by the Notion that is inſtilled into them, that their Superiors receive from Chriſt himſelf the Orders that are given. This the Count inculcates among his Flock with equal Care and Aſſiduity. Every Thing is done by the Saviour's Injunction; *Jeſus will have it ſo, the Lamb commands it:* this is the Stile of the Miniſters of the Society. According to them, the Saviour gives his Orders on the very Moment they are to be executed. He will not ſuffer that thoſe who are to obey them, have Time to conſider. *Thus Buſineſs is done quickly, all at once; and, as it were, in Poſte-haſte.* Theſe are the Count's own Expreſſions (4), who *looks upon this Method of the Saviour, as a Condeſcenſion he has for his Children, with whoſe Weakneſs he is not unacquainted. He knows*, adds he, for inſtance, *how it is with a Maid, when ſhe is appriſed ſhe is to marry* (4). *Therefore he doth not willingly let Perſons know their Deſtination much beforehand* (6). Who does not plainly ſee through

(1) XXXIIId Sermon at *Zeiſt*, page 276.
(2) XLVIth Sermon at *Zeiſt*, page 362.
(3) LIth Sermon at *Zeiſt*, page 423.
(4) Xth Sermon at *Zeiſt*, page 74. (5) Ibid.
(6) Ibid.

through this Cant, the Artifice of the Chiefs of the Sect, which is here father'd on our bleſſed Saviour? An Artifice, which is likely to be attended with ſo much the more Succeſs, as Men are leſs able to withſtand Orders they have not Time to examine. But Count *Zinzendorf* ſhould have known, that this Contrivance is not a new one; *John of Leiden*, the famous King of the *Anabaptiſts* at *Munſter*, did the ſame before him, only with this Difference, that he aſcribed his pretended Orders to the Holy Ghoſt (7).

Concerning their Miſſionaries, &c.

The ſending of Miſſionaries, according to this Sect, is a Buſineſs in which the Saviour is particularly concerned. Count *Zinzendorf* informs us minutely, what the Saviour preſcribes in this matter. For inſtance, ſome of the Society earneſtly deſiring, that thoſe of their Brethren, who had been pitched upon to be ſent away, ſhould be diſpatched a Day ſooner, than the Saviour had appointed: The Count oppoſed this Motion with ſo much Steadineſs, that it was dropped. It was to no Purpoſe they objected, that the Captains, who were to take them on Board at *Rotterdam*, would pay no Regard to the Day appointed by the Saviour: He reſolutely anſwered; *They will do it; or if not, our Miſſionaries will come, in another manner, to the Place for which they are deſtin'd* (8). This Example of the Count's Faith will appear leſs aſtoniſhing, when we attend to what he tells us further, *viz.* That he has found by Experience, that the Brethren, when the Saviour directed them in their Travels, have performed amazing Things, Things which no Art, no human Precaution ever could attain to. He himſelf has once, without human Aſſiſtance, made a Voyage in eleven Weeks, which another *Herrnhuter* could not compaſs in leſs than Sixty-ſix, becauſe he was in the Hands of Men (9). *The Saviour*, continues this great Apoſtle, in a prophetical Strain, in his 33d Sermon,

(7) See my *Memoirs of the Houſe of* Brunſwick, page 245.
(8) XXXIIId Sermon preached at *Zeiſt*, page 272. (9) Ibid.

Sermon, preached at *Zeist* (9), *protects his People in a quite wonderful manner. My Wishes and Desires are, that I could bring it to pass, that we could have a couple of Ships, no matter of what Bulk, that belonged solely to the Society, and which the Maritime Powers might not suspect of carrying on a Trade, or being employed in Smuggling; which may be possible to obtain, and depends only on a favourable Moment. Then we should see Wonders. For, at present, our Affairs are too much blended with the Business of Men, with their Interest and Views; this makes a great Alteration, and cannot but have, some way or other, an Influence over the Brethren. But were it once become the Saviour's Business alone, then he would let us see Wonders on the Sea. He would not only cause us to make Voyages with great Swiftness, but to land where never any body landed. A Tempest would be sufficient to bring us to the intended Place. In case Leave was denied us to enter a Port, we should be conveyed into some inaccessible Bay, at some Miles distance from the Port, where we might land, and no body could find fault with it, because it would appear, that we were arrived there by Stress of Weather. This would cost nothing to the Saviour, it would be a Play to his Angels.* But let me be allow'd to ask the Question, Would it cost him more to provide the Brethren with a whole Fleet, than to give them the Two Ships so much desired? Would it be more Pains to the Angels to transport the Brethren through the Air, than to convey them by Sea. Where a Teacher has Credit enough over his Flock to instil such Notions into their Minds, there can be no Difficulty for him to prevail upon them to rise up against the Government, whensoever his Inclination or Circumstances shall prompt him so to do.

What Commission the Society has with Respect to Heathens.

When we consider this Confidence of Count *Zinzendorf*, and the Title he gives himself, of being *the Expeditor charged with sending the Servants of God into all Parts of the World* (1); when we attend to the

(9) XXXIIId Sermon preach'd at *Zeist*, page 274, 275.
(1) *Natural Reflexions*, &c. page 17.

the Noiſe and Buſtle made by the *Herrnhuters* about the Voyages and Enterpriſes of their Miſſionaries for the Converſion of the Heathen; who would not be tempted to think, that this Sect was purpoſely ſet on foot to bring about ſo great and good a Work, and that this was its peculiar Calling? And yet, on a nearer Inſpection, it appears that this is very far from being the Purpoſe. Count *Zinzendorf* tells us himſelf, that the Commiſſion of the Society was never calculated for a general Converſion of the Heathen, that the Time of this great Event is not as yet come: But that the Society being an ἐκλογὴ (an Election, a choſen People) it muſt have an ἀπαρχην, (the Firſtlings or Firſt-Fruits) here and there among the Heathen. The little Number the Brethren have hitherto converted to the Chriſtian Faith, is but a *Comfort*, which the Saviour has granted them to make them Amends for their Labours, and they believe themſelves well rewarded for their Toil, if in Two Hundred Voyages they make but One Hundred Converts (2). May not this again be called a cunning Reſource, to have an Excuſe at Hand as often as Need requires? For whenſoever the Miſſionaries of the *Herrnhuters* ſucceed ill, or grow tired of their Commiſſion, they need only ſay, that their Inſtructions did not oblige them to do any more. 'Tis true, we have not an Opportunity of inſpecting theſe Inſtructions, and we muſt therefore refer ourſelves on that Head to the Count, who, without doubt, has received them from Heaven, executed in due and legal Form; and Satan himſelf, it ſeems, muſt have alſo received Notice of it, if we are to credit the Count. For, he aſſures us, that this Enemy is quiet enough, and lets the Brethren alone, as long as they do not tranſgreſs the Bounds that are preſcribed them. But when they go beyond their Commiſſion, then Satan indeed

(2) XXIId Sermon, preached at *Zeiſt*, page 174, and *Nat. Reflex.* page 271.

indeed plays the Devil, and oppoſes them with all his Might (3), He alſo tells us, that the *Herrnhuters*, in Order to acquire the Firſtlings of *Paganiſm*, chuſe to look out for them amongſt thoſe Heathen, that have had the leaſt or no Communication at all with the Pretenders to Chriſtianity, rather than among the laſt (4). Is not this likewiſe an artful Plan, much akin to that already laid to their Charge? Do they not thereby put it out of the Power of Byſtanders, to contradict their Report and invalidate their Teſtimony?

As the Brethren have always a great Number of Labourers on the Roads, oftentimes among theſe their Chief himſelf with his Family and Retinue; and as, beſides, their Undertakings and the Acquiſitions they make, require conſiderable Expence; 'tis neceſſary, they ſhould have what is called the Sinew of all great Schemes, Money (5). Thus we find they have betimes eſtabliſh'd a Fund call'd by them the *Lamb*'s—or the *Saviour*'s-*Cheſt*, which is become very conſiderable by the Contributions and Donations of the Proſelytes of *Herrnhutiſm* and its Favourers. From the Beginning, two Brethren were truſted with it; of whom, one kept the Cheſt, and the other the Key (6). But Count *Zinzendorf* has always had the principal Direction over it. This Addition of temporal Concerns muſt infallibly have cruſh'd him under its Weight, he being already ſo much taken up with the Spiritual ones of the Society, had he not found in the Counteſs, his Spouſe, a proper Aſſiſtant to ſhare his Fatigues with him. In a Manuſcript Hiſtory of the Society, whereof

(3) XXIId Sermon preached at *Zeiſt*, page 175.

(4) Ibidem, page 174.

(5) The Count has ſometimes advanced great Sums towards the common Neceſſity, and ſacrificed ſeveral Sums to the Eſtabliſhment of *Herrnhut*. *Le Long*, who agrees in this with the Count, adds, however, that he had nothing loſt by it. *Natural Reflexions*, page 333. *Le Long*, Tom. 1. page 89.

(6) *Le Long*, Tom. 1. page 243.

whereof the Count gives us ſome Abſtracts in the Appendix of his *Natural Reflexions*, 'tis ſaid, that this Lady, during a Time of Twenty Six Years, has ſo well huſbanded the ſcanty Funds of the Society, that nothing was ever wanting, either in his Family, or amongſt the Brotherhood, though there had been a Neceſſity of furniſhing from thence above One Million of Crowns for ſundry Undertakings (7). Upon the whole, 'tis well known, that whoever deſires to be received as a Brother, is not welcome among them, unleſs he contributes to the Cheſt. The Count ſays himſelf, *That the Œconomiſts of the Society may ſay to a young rich Man: Either give us all thou haſt, or get thee gone; give us all thou haſt, or thou canſt not be with us* (8).

The State of Herrnhutiſm *in* 1748, *and* 1749

I have already hinted at the rapid Progreſs made by *Herrnhutiſm*. Here follows another curious Detail, which Count *Zinzendorf* himſelf gives us in his Appendix to his *Natural Reflexions*, *&c.* wrote in the Years 1748, and 1749. This will ſhew, (if Credit may be given to what he ſays,) what Situation

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(7) *Append. to the Natural Reflexions*, page 21. Count *Zinzendorf*, in another Place, ſhews a deep Senſe of the great Qualifications of his Lady, and that after 25 Years Marriage. He thanks *Jeſus* for having made her on Purpoſe for him. She is the only one in the World that ſuited him. This leads him to a moſt ſingular Thought; he ſays, That if every Huſband would reflect upon this Matter, he would likewiſe find, that the Wife he has, is the very ſame Perſon he ought to have, preferably to any other. *Natur. Reflex.* page 113. The Count loves Paradoxes; but ſhould a Huſband, who got a Wife from the Brethren, either by Lot, or by Appointment of the Elders, find himſelf improperly yoked, I am apt to think, he would but indifferently reliſh ſuch a Doctrine.

(8) Liſt Sermon preached at *Zeiſt*, page 422. The Zeal of *Iſaac Le Long*, the Hiſtorian of *Herrnhutiſm* ſo often quoted, and the great Services he had done to the Brethren, could not make him eſcape the Harſhneſs of ſuch a Compliment. He was deſired to withdraw, becauſe he would not give up what he had, and his Children to the Diſpoſition of the Œconomiſts of the Society. This is at leaſt reported by an Author who ought to know it. *Volk de Verborgenheid van de Secte der Herrnhuters*, 4 Stuck, page 144.

tion the Sect was in at that Time. The Society, says he, had almost a thousand Labourers dispersed all over the World. This Number however was not yet sufficient; for, in Proportion as they work'd, the Harvest increased. Twenty-four Nations had been awakened from their spiritual Drowsiness, by the Care of these Apostles. *We preach*, says he, *to an innumerable Number of Souls in fourteen Languages, amongst whom, without reckoning those that don't belong to the Protestant Religion, nor the Jews and Heathens, there are at least twenty thousand People, that were not born Lutherans, nor intend to become Lutherans, whom we nevertheless bring to the* Augsburg *Confession, and indeed, we cannot recommend to them a better Constitution, than the Church of the Brethren* (9). This supposes, that these twenty Thousand Souls must be look'd for amongst the *Reformed*, and *Mennonists* or *Anabaptists*; but for what Reason he denies, that, at least, the former, are of the *Augsburg* Confession, doth not appear. *We have*, adds he, *Ninety-eight Establishments, amongst which are Castles, that have* 20, 50, *or* 90 *Apartments* (9). The Missionaries of the *Herrnhuters* don't go and preach in every Place, where their Ministry is required. On the 28th of *February* 1748, they had received above one hundred and seventy Invitations, only from *Easter* of the foregoing Year, with regard to which they had not as yet taken any Resolution. In the mean while they are not idle; in the Year 1740, they had already made two hundred Voyages by Sea. As to the Progress the Sect has made abroad for these three Years past, I shall not venture to speak of, as I have not sufficient Materials for the Purpose; but as for the Success they have met with in these Kingdoms, and are daily making, every Body is an Eye-witness of. It is to be supposed, that their Success from the Year 1749, must surpass that of the two Years

(9) In the Original above translated it is thus: *Wir haben* 98, *Gemein-Orte*, &c.

Years abovementioned: The Conqueſts, which are the Object of this Society, are of the ſame Nature as thoſe, that are effected Sword in Hand. Every Acquiſition furniſhes Means to make ſtill greater ones. I relate this Detail, in the ſame Manner as I find it reported by Count *Zinzendorf*. There may be poſſibly an Hyperbole in it; 'tis a Stratagem of War to exaggerate one's Forces. The Reader may think of it as he pleaſes. The Count would make us believe, that he never formed a Plan (1), but acted from Time to Time, as the Saviour directed him. 'Tis very likely, that at the Beginning his Plan was very moderate, but that afterwards he extended it, and is now himſelf aſtoniſh'd at its Progreſs. The ſame has happen'd to the moſt famous Conquerors.

I come now to the Tenets of *Herrnhutiſm*. As long as *Herrnhut* belonged to the Church at *Bertholſdorf*, the Society was held in great Eſteem, and not at all ſuſpected to differ from the Confeſſion of *Augſburg*. This was the Reaſon, for which the Theological Faculty at *Tubingen*, did not ſcruple to grant them thoſe Teſtimonials, to which Count *Zinzendorf*, has ſince that Time always referred himſelf, to prove the Soundneſs of his Doctrine. The Reader will find in the Appendix the Judgment of the ſaid Faculty afterwards given by them, dated *May* 8, 1747, concerning the groſs Errors of this Sect, which had they known at firſt, they never would have granted thoſe Teſtimonials, under the Sanction of which ſo much Miſchief has been done. I do not know, nor is it material to enquire, whether Count *Zinzendorf* began to broach his new Doctrine, immediately upon the Beginning of the firſt Eſtabliſhment of the Society at *Herrnhut*; it ſeems more likely, that as he enlarged his Plan, he enlarged his Notions alſo. Thus much is certain,

The Tenets of the Herrnhuters. *The Obſcurity they affect.*

(1) LIVth Sermon preach'd at *Zeiſt*, page 442. Appendix to the *Nat. Reflex.* page 22.

that it is no eaſy Matter to come at the Tenets of this Sect, on Account of the great Obſcurity affected by their Teachers. They make it their Study, to ſpeak and write, that they may not be underſtood. 'Tis a Rule among them, to ſpeak to thoſe, that are not initiated into the *Myſteries of the Theology of Blood and Wounds*, that is to ſay, their own Theology, in a Manner, that they may not be able to tell again any thing of what they have heard. They act, ſays Count *Zinzendorf* himſelf, *in the ſame Manner as one would do, who, to catch People that are too curious, writes in a Character they are not able to decypher* (2). They ſucceed wonderfully in this Kind of Stile. Sometimes they are quite unintelligible. At other Times they begin to expreſs themſelves clearly, but on a ſudden become too obſcure to be underſtood. They are ſeldom intirely clear, and nevertheleſs ſhew often too great a Clearneſs. For, indeed, thoſe Things that eſcape them and are eaſy to be underſtood, do no Honour either to their Judgment or Underſtanding. The Reader will be convinced of it by the Specimens I am going to lay before him. I ſhall take a great Number of them from Count *Zinzendorf*'s *Theological Opinion*, and his *Sermons preached* in *America*, and at *Zeiſt* in the Province of *Utrecht*. Theſe laſt, to the Number of fifty-ſix, were delivered to the Synod of the Brethren, held at the laſt-mentioned Place in 1746, and are printed and publiſh'd by the Society in one Volume. The Count has not put his Name to it; for, according to a Letter, inſerted in *Siegfried's beſcheidene Beleuchtung*, directed by him to all Kings, Electors,

(2) Appendix to the *Natural Reflexions*, page 47. *In den jetzigen &c.* Engliſh. At the preſent impious Times 'tis as much neceſſary to ſpeak paradoxically, and to expreſs the Divine Truths to all ſuch, as are not initiated into the Myſtery of the Theology of Blood and Wounds, in a Manner, that they may not be able to repeat them, as it is neceſſary to form a Character, which another cannot imitate; or to write a Hand, which a too curious Perſon ſhall not give himſelf the Trouble to read.

Electors, Princes, &c. he has left off long ago, to put his Name to his Writings. But 'tis impossible to read these Sermons, without perceiving him to be the Author; besides this, he describes himself very clearly in the Preface, where he says, that the Business of the Author of these Sermons, is to exercise the Office of Syndic of the Synods, to superintend the Records, to administer the Liturgy, to prepare Matters and propose them. I the more willingly make Use of these Sermons, as they have been preached for the Instruction of several *Fellow-Labourers*, *English* and *Dutch*, lately received amongst the Sect, and since the Preacher proposes there to himself, to put into a better Light certain *central* Ideas, by which one ought to regulate one's Actions, Words and Thoughts (3). If it be possible, to meet any where with the Tenets of *Herrnhutism*, it must be in them.

Doctrine of the Herrnhuters *concerning the Script.*

I begin with the Idea this Sect has of the Scripture. Though Count *Zinzendorf* doth not, as yet, think proper directly to disown the Scripture; yet the indifferent Manner, in which he gives his Opinion of it, shews what he aims at. He says in a Sermon preached at *Philadelphia*, that the Stile of the Scripture is sometimes like that of a Carpenter, sometimes like that of a Fisherman, or of a Toll-gatherer

ture.

(3) Preface to the Sermons at *Zeist*. *Es wird nicht*, &c. English. So much is not taught upon every Synod: the Number of new Fellow-Labourers, chiefly from *Holland* and *England*, who are not yet so well acquainted with our Affairs, induced us at that time, to paraphrase more largely on these Texts of Scripture, which are commonly offer'd in a few Words to the Consideration of the Audience . . . The chief View in delivering these Sermons, is, to put into a better Light such central Ideas, out of which all our Actions, our Words, and our very Thoughts, must form themselves.

(4) Collection of public Sermons preached by Count *Zinzendorf* in *America*, Tom. 1. page 126. *Was den stilum*, &c. English. Concerning the Stile of the Scripture, or the Manner of expressing ones self, 'tis sometimes like that of a Peasant, sometimes of a Fisherman, sometimes of a Man brought up among Toll-gatherers. See also *Fresenius*'s Account of *Herrnhutism*, Tom. II. p. 56.

gatherer (4). Christ himself had spoke very meanly, and used many a Phrase becoming a Peasant, which is now looked upon to imply something of quite a different Nature, since we are unacquainted with the Manner of speaking, used by the Journeymen at *Nazareth* (5). He prescribes a Method to his Missionaries, how to deal with the *Comptrollers of the Scripture* (by whom he means those, that desire Proofs of every Doctrine out of the Scripture) *viz.* that they ought to prove all such Things by the Defects or Imperfections of these Writings, which those Comptrollers pretend to make good by the Perfection and Infallibility of the Scripture (6). The Reading of the Scripture appears to him to be more dangerous than useful to the Society (7). A Foundation this, which being once laid, is large enough to admit any Thing Count *Zinzendorf* has a Mind to build upon. People, being once taught, that the Scripture is defective and not infallible, will regard no Proofs alledged from it: In that Case, the next Question will be, what Rule the *Herrnhuters* can shew, which ought to be followed in Matters of Faith? And here they will tell you, that Christ intending a new Period in his Church, has resolved to declare his Will henceforth infallibly to the Brethren. Accord-

(5) *Ich glaube*, &c. English. I believe our Saviour may have spoken very meanly, and perhaps used many a Peasant-like Phrase, which we now look upon to contain something of quite a different Nature, since we are unacquainted with the Manner of speaking used by the Journeymen at *Nazareth*. Count *Zinzendorf*'s *Theological Opinion*, page 173. *Fresen.* Tom. II. page 94.

(6) *Methodus mit den Controleurs*, &c. English. Method to be used against the Comptrollers of the Sacred Writ. viz. to prove all such Things by the Defects of the Scripture, which they pretend to prove by its Infallibility. Count *Zinzendorf*'s *Natural Reflexions*, page 37. *Fresen.* Tom. II. page 42.

(7) *Ich habe vielmahls*, &c. English. I have oftentimes been afraid, that the Reading of the Bible, by comparing one Passage with another, scrutinising thereinto, and making a Study of it, would be more dangerous than useful to the Society. Count *Zinzendorf*'s *Theological Opinion*, page 187. *Fresen.* Tom. II. page 115.

According to Count *Zinzendorf*, the Doctrine that God the Father is our Creator, the Son our Redeemer, and the Holy Ghoſt our Sanctifier, is a falſe Doctrine, and one of the capital Errors, that reign in Chriſtendom. Creation and Sanctification ought not to be aſcribed to the Father and Holy Ghoſt. To avoid Idolatry, People ought to be taken from the Father and Holy Ghoſt, and conducted to Chriſt, with whom alone we have to do. The Ancients never dreamt of a Trinity; whoever adores the Father and the Holy Ghoſt, differs not from a Servant of *Jupiter*, *Mercury*, *Apollo*, or of any great Hero to whom the Ancients gave the Title of God. Our great Doctor appears ſo poſitive of the Orthodoxy of his new Opinion, that he calls the Theology received among Chriſtians, a dry one, and good for nothing elſe than to amuſe Dogs and Swine, Unbelievers and Atheiſts, invented by the Devil, and that ſuch as teach it are *Satan's Profeſſors*. *Satan has thought within himſelf*, ſays he, *Men ſhall not come to ſee the Father*, that is, the true Father, who is the Saviour, according to Count *Zinzendorf*, *I'll conduct them round about the Saviour, I'll repreſent to them a Phantom of a Father, and they ſhall think, as the Jews formerly did, that this is their God, thus the Saviour ſhall not get them. By this Means, I'll keep them in my Power, whilſt they think within themſelves they are very wiſe. The Miſtake among Chriſtians*, adds he, *ariſes from their not comprehending, that it is Honour enough for the Father, to be the Father of God the Creator of all Things, and to be his own and only Father* (8). *Concerning the Trinity.*

The

(8) Count *Zinzendorf's* Vth Sermon, preached at *Zeiſt*, page 40. *Die Prediger*, &c. Engliſh. The Preachers of God the Father are Satan's Profeſſors. Ibid. page 42. *Darum iſt*, &c. Engliſh. Therefore the whole Doctrine concerning the Father, in the Manner it has been cried up in Chriſtendom, is a falſe Theology, wherewith all Dogs and Swine, Unbelievers and Atheiſts divert themſelves, in Spite of their God and Saviour. XXXIXth Sermon, page 316. *Der Pater communis*, &c. Engliſh. The common Father is even the Holy Trinity, the common Father by Excel-

The Holy Ghoſt is called by the *Herrnhuters*, the *eternal Wife of God* (9), the Mother of Chriſt, the Mother

Excellency is the Saviour; this is properly the Father of all Creatures, Men and Times, as far as they are Creatures. XLth Sermon, page 325, 326. *So lang du*, &c. Engliſh. As long as thou doſt not believe in the Lord Jeſus, and keep'ſt to a God the Father invented by thyſelf, and who is not permitted thee .... Thou uſeſt in vain the Name of the Father: for, he is not thy God, he is not given thee to be thy God. Count *Zinzendorf*'s Sermon, preached *Decem.* 20-31, 1741. at *German-town* in *Philadelphia*. *Freſen*. Tom. i. page 187. *Ich habe*, &c. Engliſh. I have oftentimes explained myſelf, that ſuch a Perſon, according to my Conception, does not differ from a Servant of *Jupiter*, *Mercury*, *Apollo*, or any other great Hero, to whom the Heathens gave the Title of God. *Natur. Reflect.* page 289. *Der miſverſtand*, &c. Engliſh. The Miſtake among honeſt People, ſometimes ariſes from their not comprehending, that it is Honour enough for the Father, to be the own and ſole Father of God the Creator of all Things. Hymn the 1897th, directed to Jeſus Chriſt. *Tu numen gentium*, &c. Engliſh. Thou Godhead of Nations, art alſo the Being of all Beings, the Cauſe of all Cauſes, and for that Reaſon the officiating God. *(Deus officialis.)* Memorial preſented *June* 12, 1750. by the Clergy of the Reformed Church of the Province of *Utrecht* to the States of that Province, intitled, *Memorie wegens de Herrnhuters en hunne Leere*, page 36. *Die trockene Theology*, &c. Engliſh. The dry Theology, which is all over the World, and already begins to be faſhionable in *Penſylvania*, is that, where Mention is always made of the Father, and the Son paſſed by. The Devil is the Inventor of this Theology. He thinks, they will not ſee the Father, I'll conduct them round about the Saviour, I'll ſhew them a Phantom of a Father, and they will believe, as formerly the *Jews* did, that this is their God; thus the Saviour ſhall not get them. By this Means I ſhall keep them, and the People will nevertheleſs think themſelves very wiſe. Ibid. page 35. *Es iſt das Wohlgefallen*, &c. Engliſh. It has been found proper, that the Holy Trinity intirely ſhould concentrate in our Patriarch, in the Angel of our Church, in our Elder, in our dear Huſband (*viz.* Chriſt) *Ibid.* page 39. *Den Gott der Vater*, &c. Engliſh. For, God the Father of Jeſus Chriſt is not our direct Father, this is a falſe Doctrine and one of the Capital Errors that are in Chriſtendom, *Ibid.* page 41. *Wir haben alſo*, &c. Engliſh. Thus we have properly no Buſineſs with any body elſe but the Son, whom we call Jeſus, as the Ancients formerly called him *Jehovah*. --- Beſides a great many other Paſſages too tedious to inſert here.

(9) In the 1896th Hymn, addreſſed to the Holy Ghoſt. *Gott, du Mutter*, &c. Engliſh. God, thou Mother of the Church, eternal Wife of God the Father.

Mother of the Faithful (1), the Mother of the Church. Count *Zinzendorf*, in the Sixth Part of his *Natural Reflections*, gives a long Detail to juſtify this Change he makes in the common Theology. He looks upon it as important and neceſſary; complaining much, that ſince the Reformation, People are in groſs Ignorance concerning the Perſon of the Holy Ghoſt, and that the Divines in this Article commit a very palpable Omiſſion. He adds, that ſuch as cannot comprehend the Myſtery of the Trinity in the Manner he explains it, want undoubtedly Uprightneſs of Heart more than Underſtanding (2).

Thus it appears, that the Son is chiefly the Object of the *Herrnhuters* Worſhip. Though Count *Zinzendorf* in plain Words calls him the *Carpenter Jeſus* (3), having taken along with him into his Glory, the poor Figure he made in this World (4), yet the moſt tender Names are given him. He is called their *Lamb*, their *little Lamb*, their *little Jeſus*. They make his Name of the feminine Gender, calling him their Mother, their *Mamma Jeſua. The Creation, Redemption, and Sanctification is the Work of Chriſt, but the Father and Holy Ghoſt* miniſter *to him in*

(1) *Den Kindern*, &c. *Engliſh*. It muſt be imprinted upon the Minds of the Children of Grace, that they have a careful Mother amongſt the holy Trinity, and alſo a dear Father and faithful Bridegroom of their Souls. And theſe three Things muſt be underſtood to be ſubſtantially or eſſentially, and not in an allegorical Manner. *Natural Reflections*, page 65.

(2) *Natural Reflect.* page 66.

(3) Sermon preached at *Herrnhaag*, page 11, 12. *Und dazu werden*, &c. *Engliſh*. And to this all Souls are partly invited, partly privileged, when they are received (*viz.* amongſt the Sect) that they may be from that Hour in the cloſeſt Connection with the Carpenter Jeſus, in that filial and conſtant Converſation, as they ſee every one of us is with him. *Freſen*. Tom. 1. p. 758.

(4) Ibidem. *In der armen Geſtalt*, &c. *Engliſh*. In the poor Figure, in the Croſs-Poſture, in the deſpiſed and mean Character, which he has carried along with him out of this World in his Glory, is he ſtill the ſpecial Head of the Society. *Freſen*. Tom. 1. p. 757.

all of them, which is the identical Word they uſe in expreſſing themſelves on this Head. *Whoever believes in Chriſt, though he knows nothing more of the Godhead, will be ſaved. The Apoſtles, to avoid Idolatry, had not baptized in the Name of the Father, the Son and Holy Ghoſt, but in Chriſt's Name only. God had darted his Son as a Flaſh of Lightning, and the Son by his Incarnation had made a Parentheſis in the Godhead. What in common Life is called a Grandfather, a Father-in-Law, ſuch was the Father of our Lord Jeſus Chriſt. The Son had taken it as a Favour, that he was allowed to become Man and go out of the Godhead. Chriſt had not conquered as God, but as a Man, with the ſame Strength we conquer. God had aſſiſted him, and he aſſiſts us alſo. Chriſt had not had the leaſt Power more than we have. He had laid aſide his God head, and wrought Miracles as Men are able to do.* Theſe are ſome of the Tenets of the *Herrnhuters* about Chriſt, that have occurred to me on a curſory View. For, to give an exact Catalogue of them, will require a much longer Time for reading their Works, than I could at preſent conveniently beſtow. They have a great Devotion for the *Five red Wounds* of the Crucifixion *(5)*, but that which Chriſt received in his Side, is extolled above all the reſt. This is *their favourite Wound, the very dear little holy Opening, the precious and thouſand times pretty little Side.* They kiſs this Wound; they kiſs the Spear that made it, and would kiſs the Soldier whoſe Hand conducted the Spear; they thank him for it. 'Tis in this Opening that the Faithful repoſes himſelf; there he breathes, there he ſports, there he lays down, ſometimes Length-wiſe, ſometimes Croſs-wiſe:

(5) In the 2321ſt Hymn they call him *the Man with the five red Wounds.* N. B. Let it be obſerved, that the Paſſages already quoted, and thoſe that will be met with hereafter, as picked out from Hymns, that have been in Uſe among the *Herrnhuters*, are not unjuſtly laid to the Charge of this Sect, as it is well known, that the Hymns themſelves were printed in *Germany* by their own Printers, at their own Expence, and diſpoſed of by the Society.

wiſe: There is his Country, his Houſe, his Hall, his little Bed, his little Table: There he eats, there he drinks, there he lives, there he praiſes the dear little Lamb. This inſipid, childiſh, and indecent Language, which true Piety never made Uſe of, is the ordinary Stile we meet with in the Hymns of this Sect. I ſhall give ſome Specimens of it underneath, where Expreſſions will be found that are ſtill more ſhocking than thoſe I have related (6).

(6) In the 1883d Hymn, the 3d and 4th Verſes: *Wie iſt ein Hertz*, &c. In the 1894th Hymn, the 5th Verſe. *Wenn ich*, &c. In the 2305th Hymn, which is intitled, Conference with the little Lamb concerning the very dear Side-Opening, the 1ſt 2d and 3d Verſes. *Mein allerliebſtes Lämmelein*, &c. *Engliſh*. What Pleaſure doth a Heart perceive, that reſts in the precious Hole, lives there, loves and ſports, works and praiſes the little Lamb, and tho' it ſtorms and bluſters without, feels nothing of it within this his Dwelling. 'Tis true no Deſcription can be made of this Pleaſure, for theſe are juſt the Things which make the Schiboleth, (the characteriſing Difference) --- My Heart dwells in Jeſus' Side, I kiſs with the greateſt Tenderneſs the Scars on his Hands and Feet. I kiſs the Spear; how would I, O Soldier, run even to kiſs thee for this Piercing, was I to ſee thee at the Time, when the Wound, (I ſuppoſe the Meaning is Jeſus) is to hold Judgment with an appeaſed Countenance. --- When in my little Corner I embrace and kiſs my little Lamb, then the five Wounds are my own: I lay myſelf in the Hole made by the Spear, ſometimes Length-wiſe, ſometimes Croſs-wiſe, as if it belonged ſolely to me; then the Loins I uſe for my little Bed, and the Hands and Feet ſerve me for a Pillow. --- My moſt dear little Lamb, a tenderly united Heart with the Croſs-Air-little-Birds, ſmells and kiſſes thy little Corps, but coming near thy Side, there my Heart throbs. I ſtill ſee the Soldier piercing the Cavity of thy moſt dear Side, the little Side-Hole. God be praiſed! Soldier, for this Pricking with the Spear I give thee Thanks. I have licked it all over that Rock Salt! O how well did it taſte, on that Moment my little Soul is tranſported to the little Side-Hole. One Thing more, ye little dear Hearts, I, bleſſed little Creature, acknowledge this Mark in his Side as the atqui ergo of my Choice or Predeſtination, ſo Mamma tells me, the Mother Jeſua: in the Moment the Piercing happened, I jumped out, Hallelujah! pleuram laudamus. Doth not a little Child ſtick willingly to his little Mother: For this Reaſon am I ſo much wrapped up in the Mark of his Side, there is my Place, my Houſe, my Hall, my little Bed and my little Table, there make I --- Ye Wounds! ye are all venerable to

Their Opinion concerning Reason and Faith.

The *Herrnhuters* have this distinguishing Character of *Fanaticism*, that they reject Reason, Reasoning, and Philosophy *(7)*. The Children of God don't instruct themselves out of Books. To demonstrate Religion, to make it as evident as four times four are Sixteen, is an useless and superfluous Labour *(8)*. Faith don't require the least Demonstration. 'Tis brought forth in the Heart by the Holy Ghost. The Children of God believe, because they find Pleasure in believing. Nevertheless this Faith, produced without Reasoning, serves them instead of all other Things. No other Commandment should be preached to Men, than that of Believing. This is Count *Zinzendorf*'s Doctrine *(9)*. After

to me, but I address myself more to one of them, I kiss you all tenderly and Cross-Air-Bird-like *, but one is to me arreta sentio (I feel inexpressible things) 'tis my favorite Bit of the little Lamb's little Corps, my, O my! how shall I call it? Thou Rock-like Vault on the little Lamb! O thousand Times pretty little Side! there I feast early and late, recreate myself, eat and drink my Fill, till Body and Spirit and the little Soul disappear in the little Side-Hole.

* This is the litteral Translation, no Sense can be made of this compounded Word.

(7) In the 1826th Hymn, the ninth Verse, they say, that they prefer Fancy to Philosophy, Feeling to Reasoning. *Würde mir geleget für*, &c. *Translated.* Was it proposed to me, that I should choose one of the two, did I know I must elect one of them, then I would choose *Fancy* rather than *Philosophy*. Feeling is ascertained by Experience; Reasoning is hurtful, or makes us lose ourselves.

(8) XXXIst Sermon preached at *Zeist*, page 247. *Ich setze*, &c. *Translated.* I suppose, we convince one by all that is reputed to be Conclusive, by the most cogent Arguments, they are brought to a Nonplus, we make it so evident to them, that they find it as certain as four times four make sixteen, as sure as any other mathematical or geometrical Proposition they admit of; what then? What is the Result? they know it, and nevertheless don't believe it any more than before. Belief cannot be given them.

(9) VIIth Sermon preached at *Zeist*, page 53. *Mit den Kindern Gottes*, &c. XXXIst Sermon preached at *Zeist*, page 249. *Zu den Glauben*, &c. XLth Sermon preached at *Zeist*, page 330. *Sehet meine Geschwister*, &c. *Natural Reflections*, page 36. *Unser Methodus*, &c. *Translated.* 'Tis quite a peculiar Thing with the Children of God, they learn nothing of their Con-

After having heard this, we cannot be surprised to find, that he charges Jesus Christ with having given Answers, that cannot bear an Examination according to the Rules of Logic, *impertinent Answers.* These are his own Words *(1)*.

Regeneration comes of itself, without our being required to do any thing towards it. 'Tis a capital Truth, says our *Moravian* Bishop, that such as have not received Grace, that are not yet Children of God, that have not yet a Feeling of their Reconciliation, that do not know yet upon what Terms they are with their Creator and Saviour, ought not to be engaged to prepare themselves for it by any Action, good Works, good Resolutionss They must be told, that all that has been believed hitherto to be a Preparation for coming to God, is rather an Hinderance to their Salvation. Regeneration is brought about suddenly, all at once. One Moment is sufficient to make us free to receive Grace, to be transformed to the Image of the little Lamb *(2.)* A

Their Doctrine concerning Regeneration.

Conduct out of Books. ---Not the least Demonstration is required for Belief, but it proceeds from this, *viz.* the Holy Ghost seizes the Heart, which has an Inclination, a Love, a Desire to the Thing.----When this has lasted a while, then 'tis firmly established within us, I believe it, it pleases me so, I am delighted, as *Cicero* says, this Error, wherewith I am delighted, if it is an Error, I shall not suffer any body to beat it out of my Head.---Look there, my Brethren, how easy and natural the Accomplishment of all the Commandments lie in the Heart, as soon as one believes in the Saviour, as soon as one believes, that such a Man has been, that the Creator of all Things has clothed himself with our Flesh and Blood, *&c.*---Our Method to bring to Salvation is,-- To preach no Commandment, but that of believing in him : *viz.* the Saviour.

(1) XIXth Sermon preached at *Zeist*, page 131. *Wen der Teufel sagt*, &c. XXXIVth Sermon, page 279. *Er (der Heiland)* &c. *Translated.* When the Devil said : Command that these Stones be made Bread ; 'twas an impertinent Answer according to Logic: *Man lives not by Bread alone*, &c. He the Saviour did sometimes give Answers to People, that are not fit to be examined according to Logic.

(2) VIIth Sermon preached at *Zeist*, page 51. *Dass ist eine Haupt Erkäntniss*, &c. *Ibidem*, page 53. *So geht*, &c. XLth Sermon

A Perſon regenerated enjoys a great Liberty. He doth what the Saviour gives him an Inclination to do, and what he has no Inclination for, he is not obliged to do. He doth what the Saviour makes him do, for he is the Maſter, in whoſe Power it is to make Laws and to repeal them; who at all Times can change the Oeconomy of Salvation; make criminal what was virtuous, and virtuous what was criminal (3).

'Tis wrong to ſay, that a regenerated Perſon doth any Thing. Properly ſpeaking they do nothing. 'Tis the Saviour that acts for them. He is with Reſpect to the Saviour as a Child, whoſe Hand one guides,

Sermon preached at *Zeiſt*, page 330, 331. *So bald man gläubt*, &c. *Tranſlated.* 'Tis a capital Knowledge (or Truth) that ſuch as have not yet received Grace, as are not yet Children of God, as are ſtill to experience Reconciliation, as do not know yet upon what Terms they are with their Creator and Saviour, ought not in theſe Days we now live in, to be engaged to prepare themſelves for it by Actions, good Works, or good Reſolutions; but it muſt be intimated to them, that whatever before this Time, has been believed to be a Preparation for coming to God, is rather an Obſtacle to Salvation .... Thus the whole Buſineſs of Salvation with us, goes on without any thing coming between, we are regenerated all at once, we are freed from Not-believing, from Not-doing good Actions, we get Grace to believe, to do good, as much as the Saviour meaſures out for us to do, from Time to Time; we have alſo an Inclination to do what we are to do, and ſuch Things as we find no Inclination in us to do, we are not to do .... As ſoon as we believe, that ſuch a Man has been, that the Creator of all Things was clothed with our poor Fleſh and Blood, and that ſuch a good-natur'd, peaceable, liberal and patient Heart has been upon Earth, we immediately are transformed to the Image of the little Lamb, before we have conſider'd an Hour upon it.

(3) XIXth Sermon preached at *Zeiſt*, page 141. *Er (der Heiland)* &c. *Tranſlated.* He (the Saviour) can diſpoſe of Life and Soul, he can make the Œconomy of Salvation, and change it every Hour, that the hindermoſt be the foremoſt; he can make Laws and abrogate them; he can make that to be moral which is againſt Nature; the greateſt Virtue to be the moſt villainous Action, and the moſt virtuous Thoughts to be the moſt criminal; he can, in a Quarter of an Hour, make *Abraham* willing to kill his Son, which however is the moſt abominable Thought a Man can have.

guides, yet who believes it is himſelf that writes, and rejoices at it (4).

How the Herrnhuters will be treated on the Day of Judgment.

On the great Day of Judgment, the *Herrnhuters* will not be placed on the Saviour's left Hand among thoſe that are called *Goats*; this is to be underſtood of Courſe. Nor will they be amongſt thoſe, called the *Sheep* on the right Hand of the Judgment-Seat, a Place of Honour they look upon too mean to be aſſigned them. Count *Zinzendorf* tells us, that the Words, *holy Angels, coming with the Saviour in his Glory*, denote the *Saints* coming along with him, and that the *Herrnhuters* will be thoſe *Saints* that accompany him. He adds, that ſuch as do not die *Herrnhuters*, will have Mercy on that Day, provided they think favourably upon their dying Bed, on thoſe belonging to that Sect (5).

Strange Ideas concerning the Organs of Generation.

The Circumciſion of the Saviour has, according to them, ſerved to ſhew of what Sex he was. It has

(4) VIIth Sermon preached at *Zeiſt*, page 53, 54. *Unſre gröſten*, &c. *Tranſlated.* Our greateſt, our moſt bleſſed Actions, that in Reality are of ſome Importance, and produce ſomething, are nothing elſe but borrowed Things. The *French* ſay: *On me prete cela*, People aſcribe it to me, I am looked upon as the Author, the Doer of it; thus it happens with us. The Saviour charges us with having done it .... They did not know themſelves what they did, whatever came to their Hands was prepared, ſo that when they ſtretched their Hands out, 'twas done; then the Saviour rejoiced along with them, he was pleaſed at them, as it happens with a Child, whoſe Hand one conducts and makes him think, he writes, *&c.*

(5) Sermon preached by Count *Zinzendorf* at *Herrnhaag*, *Nov.* 22, 1744. page 15: *Wir freylich*, &c. Ibidem, page 14. *Wann die Leute*, &c. *Tranſlated.* Dear Brethren, and Siſters, we, indeed, do not propoſe to ourſelves, to be on the Right or Left Hand, but we are to come along with the Saviour, to follow him at his coming in Triumph, and to place ourſelves near the Mark made in his Side by the Spear, out of which we were digged, when the Saviour gave up the Ghoſt. --- In caſe thoſe People, that do not die *Herrnhuters*, did only think thus within themſelves at the Time of their Death; it has been my Fault, they (the *Herrnhuters*) are nevertheleſs the Saviour's People, they are his Brethren; let my Soul die the Death of theſe righteous People, and let my End be like theirs: they would poſſibly meet with Mercy on the Day of Judgment.

has likewiſe reſtored to Honour that Part of the Human Body, which, as a Conſequence of Adam's Fall, was become a Diſgrace to it; inſomuch, that it is at preſent, the moſt noble, and the moſt reſpectable Part of a Man's Body (6). The Siſters are exhorted never to think of it, but with Sentiments of the moſt profound Veneration. They are even thought to make a Scruple of reſpecting Men for any other Reaſon (7). The Organ of Generation

(6) IId Sermon preached at *Zeiſt*, page 7. *Was in der Bibel, &c. Natural Reflexions, &c.* page 111. *Wie kömſt du, &c.* In the 1990th Hymn the 6th and 7th Verſes, *Wird eine, &c. Tranſlated.* What in the Bible is mentioned an hundred, and more than an hundred Times, but on Account of the Fall, by Reaſon of the Depravation, is call'd by the hideous Name *Pudendum*; this he (the Saviour) has changed into *Verendum*, in the proper and ſtricteſt Senſe of that Word: And what was chaſtiſed by Circumciſion, in the Time of the Law, is reſtored again to its firſt Eſſence and flouriſhing State; 'tis made again equal to the moſt noble and reſpectable Parts of the Body, yea 'tis, on Account of its Dignity and Diſtinction, become ſuperior to all the reſt; eſpecially as the Lamb would chooſe to endure in that Part his firſt Wound, his firſt Pain.----How doſt thou agree with the Prayer of Chaſtity according to the Letter and Spirit? Anſwer, 1ſt, I conſider the Parts for diſtinguiſhing both Sexes in Chriſtians, as the moſt honourable of the whole Body, my Lord and God having partly inhabited them and partly wore them himſelf. 2dly, I do not underſtand the Conjunction of Sexes any otherwiſe, than in *Senſu œconomico & miniſteriali*, by Office, by Command of God, according to the Liturgy of a Sanctuary on Purpoſe appointed for it, called the Conjugal Bed, where two Perſons, of whom one repreſents for a Time the Huſband of all Souls, and the other the whole Congregation of Souls, keep a daily Worſhip; and where among other Office-Duties and Church-Graces, it comes to paſs, that Children reſpectively are begot in the Name of Jeſus, and conceived in the Name of the Church; who afterwards, on Account of their having paſſed the human, that is, ſinful Channel, are waſhed from their Sinfulneſs and Infection with Blood and Water out of Jeſus' Heart.----- When an *Eſther* by Grace, and Siſter, according to her Make, gets Sight of this Member (which is called here the Member of the Covenant,) her Senſes are ſhut up, and ſhe holily perceives that God the Son was a Boy. Ye holy Matrons, who, as Wives, are about your Vice-Chriſts, you honour that precious Sign by which they reſemble Chriſt, with the utmoſt veneration.

(7) XXVIth Sermon preached at *Zeiſt*, page 209, 210. *Das macht*

tion of the other Sex is no leſs honourable. It has been ſanctified by the Birth of the Saviour (8). I abate of the Strength of my Author's Expreſſions whilſt I abridge him, for fear of offending the Modeſty of my Readers.

All the Souls are of the Feminine Sex. There are only *animæ*, and no *animi*, ſays the *Moravian* Biſhop, with great Elegance. To think, that there are Male-Souls, would be, according to this profound Divine, the greateſt Folly, a Chimæra, which ought not to enter the Thoughts of a Chriſtian, were he even in the Midſt of an high Fever (9). All that is of the Male Quality, and was adapted to our Body, is detach'd from it as ſoon as it is interred. It belongs not to its natural and primitive State. 'Tis an Addition, made to it afterwards.

G 'Tis

macht auch, &c. Memorial preſented by the Clergy of the Reformed Churches in the Province of *Utrecht*, page 56. *Seine heilige erſte Wunde*, &c. Ibidem, page 58.---*Wann die Schweſtern*, &c. *Tranſlated.* This is what draws Reſpect from the Siſters. For, though they alſo have bleſſed Bodies, in one of which the Huſband of Souls has lain, in which he was formed, by which he was born, whom God begot, and a Woman ſuckled: yet they honour that Member, by which we reſemble Chriſt, with the utmoſt Veneration.---His firſt holy Wound attracts to us (the Men) an eternal Reſpect from them, in the married and unmarried State, and if they had another Motive for reſpecting us, taken from ourſelves, and not on Account of our reſembling the little Man Jeſus, it would be an Injury to their eternal Huſband. ---When the Siſters ſee the Brethren, not only ſuch Siſters as are married, but all Siſters, when they behold a Brother, or occaſionally think on the Male-Sex, or nurſe a little Boy, they are always with the utmoſt Veneration to reflect, that they are Boys, reſpectfully remembring the Man, who wore the like Member.

(8) See the two foregoing Notes.

(9) XXVIth Sermon preached at *Zeiſt*, page 208. *Alle Seelen*, &c. *Tranſlated.* All Souls are Siſters, the Myſtery he (the Saviour) knows, he has created all the Souls; the Soul is his Wife, he has created no *animos*, but only *animas*, She-Souls, which are his Bride, She-Candidates to reſt in his Arms, and in the eternal Bed-Chamber: O were they all Hearts rightly fitted! 'Tis ſo as it is: but to imagine an human Soul to be a Male-one, would be the greateſt Folly, and a Fancy that ſhould not enter the Thoughts of a Chriſtian in an high Fever,

'Tis the Seal of the Office, which the Male Sex is intruſted with (1). For, our Sex is an Employment, an Office. Jeſus is the Spouſe of all the Siſters, and the Huſbands, in the moſt proper Senſe, are his Procurators, his Agents, in every Reſpect like thoſe Ambaſſadors in ancient Times, who on marrying a Princeſs in the Name of their Maſter, put a booted Leg in the Wedding-Bed. A Huſband is alſo properly no more than a Chamberlain of his Wife; his Office is but for a Time, and *ad interim*. However the Titles which the Count gives him, are not leſs glorious. I tremble for Horrour to tranſcribe them, but I find it neceſſary: he is *Vice-Chriſt*, *Vice-God*, (2). The Siſters are conducted

(1) XXVIth Sermon, preached at *Zeiſt*, page 208. *Es gibt keine*, &c. Ibidem, page 209. *Was iſt alſo*, &c. *Tranſlated.* There are none (viz. Male Souls) in the World, there are none in Heaven, nor upon Earth, but all that is of a Male Quality, adapted for a Time to our Body, is detach'd from it as ſoon as the Corps is interred..... What is therefore that manly Part, which we call ſo, which preſents itſelf ſo in the Figure of Jeſus's Corps? What Diviſion or Choir is this among the created Beings? In Honour of which Jeſus ſuffer'd himſelf to be circumciſed, that all the World might know by a Church Regiſter, that he was Man: what Thing is this? 'Tis a College intirely compoſed of officiating-Perſons; Manhood is an Office and no Condition, no Nature, no immediate and primitive Creation, but 'tis an After-Creation for the Sake of officiating, inſtituted in Paradiſe for divine and pregnant Reaſons, and provided with an Office-Seal.

(2) Ibidem, page 207. *Sie (die Schweſter)*, &c. In the 1990th Hymn, the 7th Verſe. *Ihr heilige Matronen*, &c. Memorial of the Clergy of the Reformed Church of the Province of *Utrecht*, &c. page 109. *Wie ehedem*, &c. *Albinus Sincerus*, page 134. *Der Mann denkt*, &c. *Tranſlation.* She (the Siſter) ſhall be conducted to him (the Saviour) *mediante procuratore*, ſuch an Angel, a Legate, a *Vice-Chriſt* is ſent to meet her; ſhe is to repreſent for a Time the Church, whereas the Legate repreſents the Saviour of his Body.....Ye holy Matrons, who, as Wives, are about *Vice-Chriſts*, you honour that precious Sign, by which they reſemble Chriſt, with the utmoſt Veneration.....As formerly a great Lord, by marrying a Princeſs in Quality of Procurator, uſed to act in the Name of the Bride-groom, thus in Reality, and *cum effectu*, no Man, no Child of God, can boaſt of having a

ducted to Jesus by the Ministry of their Husbands, who thus are their Saviour's in this World. When therefore a Marriage is made, what is the Reason of it? Because there was a Sister, who should be brought to the true Spouse by the Mediation of such a Procurator *(3)*. Count *Zinzendorf*, in a Conference on this Subject, held at *Oly* with the *Seventh-Day Men*, made use of the following Expressions, which, to avoid Scandal as much as possible, I choose to give in *Latin*, viz. *In ipso actu conjugali moriturus, possem dicere Salvatori: Veni de isto actu*, h. e. *quem nomine tuo peregi* *.

From what has been said, two Consequences naturally result, which have not escaped the Count. The one is, that whoever knows himself to be a Man, ought to acknowledge the Dignity that is in him, and honour the Choice that has been made of his Person (4). The other, that Marriage is the

a Wife, but every one is but a Chamberlain, who conducts the betrothed Person through this World...Though the Man, whilst he conjugally embraces, thinks like *Jacob* the Grandson of the Father of the Believers, *Gen.* xxx. 3. Yet he knows, that nevertheless an Office is given him, which he executes in Jesus's Name. He is therefore a Procurator and Vicar of Jesus Christ, in the most proper Sense, a *Vice-Christ*, as it were, and what he doth, whilst he conjugally embraces, towards the Existence of the Child, is to be looked upon as an Office of a Vice-God, and his Wife ought to regard him as acting in the Name of the Creator.

(3) XXVIth Sermon, preached at *Zeist*, page 207. *Wann ich mir*, &c. Ibidem, page 210. *Aber das alles*, &c. *Translation.* Was I to form to myself an Idea of Matrimony in the Society, I could not find a Reason why a Man marries, unless it be, that there is a Sister, with Respect to whom the Saviour has resolved, she shall be conducted to him, *mediante procuratore*..... But all this we have, that we may become Saviours in this World, Saviours of the Member of that Body, which the Lamb has intrusted to us, of that little Model of a Chapel of God, of that Vice-Church, where also something represents itself of the Members of Christ, as in us Men, who are the Head.

* *Fresen.* Tom. III. p. 493, & 789.

(4) XXVIth Sermon preach'd at *Zeist*, p. 209. *Das sind meine Gedanken*, &c. *Translation.* These are my Thoughts of the Male Sex.

moſt precious Depoſitum, the Saviour has intruſted with his Church, that is to ſay, without Doubt, to the Society of *Herrnhuters*, and the moſt important Myſtery to which he has given them the Key (5). Conſidering this, we cannot at all be ſurpriſed at being told, that they look upon all that are married out of their Society, to live in Fornication and Adultery.

The Male-Sex conſiſts of married Men, unmarried ones, and Widowers. According to the primitive Plan of the Saviour, all that had paſſed the twentieth or twenty-firſt Year, ſhould be married. After theſe Years, the State of unmarried People is a brutiſh State, a State of Madneſs, where one doth not know oneſelf. Beſides this Diviſion of Men into three Claſſes, there is another more general one, by which they are diſtinguiſhed into two Choirs. One includes the married People of both Sexes, and the other the unmarried ones. Count *Zinzendorf* is not entirely pleaſed with either of the Choirs. And much leſs with the firſt than the ſecond. He rebukes the Huſbands and upbraids them with, I do not know what Abſtraction or Remiſſneſs (6). In another Sermon he obſerves, that

Sex. Whoever knows himſelf to be a Man, ought always to conſider himſelf in the Perſon of Chriſt; thus he honours the Choice made of him, he adores in performing his Office, he acknowledges as a Grace the Dignity that lies in him.

(5) Ibidem, page 207. *Die Ehen*, &c. *Tranſlation.* Marriages are a capital Article of the Society, they are a *primum principium, ut ita dicam*, of the whole Society, the Root of the Society's Tree; and we muſt always conſider them as the moſt precious Depoſitum from the Hand of our Lord, as the greateſt Myſtery of all human Things depoſited with us, and whereof the Key is given us: why? not on Account of the exterior Circumſtances, but for the Sake of the principal Plan, which the Lord, who knew every Thing, had in his own Breaſt.

(6) XXVIth Sermon preached at *Zeiſt*, page 211. *Unſere Ehen*, &c. *Tranſlation.* Matrimony among us, is full of Reſpect, Grace and Bleſſedneſs; but our Office and the Enjoyment in it, is not, as yet, ſtrictly enough obſerved, we do not perform and enjoy enough, the Huſbands labour not enough for their Wives, there is ſtill too much Remiſſneſs.

that when the Children of God will not experience phyſically, certain Things ſuitable to a certain Age, 'tis caſting off human Nature, they become unhappy; they forge to themſelves Chimæras; they ſay, I don't feel the ſame Thing as other People (7). This appears a little obſcure, but could perhaps be explained, by what the ſublime Doctor elſewhere relates of a I do not know what Mortification, cauſed by a I do not know what Non-Uſe (8). I grow tired of *tranſlating and abridging* his Expreſſions, by which I cannot avoid offending chaſt Ears, though I take never ſo great Pains to do it, and even then 'tis, I find, impoſſible always to ſucceed. They are like Deformities which no Vail can hide; his Sentiments cannot be exhibited in a tolerable decent Dreſs. What can be ſaid, for Inſtance, of thoſe Hymns of the *Herrnhuters*, where they with Devotion direct their Speech to what was formerly adored at *Lampſacus?* (9).

The

(7) IXth Sermon, preached at *Zeiſt*, page 66. *Dinge die*, &c. *Tranſlation.* Things that ought to be experienced phyſically at a certain Time, cannot be aboliſh'd. It would be a Chimæra, if the Children of God would not experience them; ſuch as endeavour to put themſelves above human Nature, become unhappy Boys and Girls; for, when they force themſelves, they arrive to that Pitch, as to have ſtrange Imaginations, and to think, I do not feel the ſame Thing, I do not experience the ſame Thing as other People.

(8) IVth Sermon, preached at *Zeiſt*, page 37. *Er weiſs es*, &c. *Tranſlation.* He, (the unmarried Brother) knows it (*viz.* Matrimony) he reſpects it, but doth not think upon it of his own Accord; thus the precious Member of the Covenant is ſo much forgot, becomes ſo uſeleſs, and conſequently is reduced to ſuch a natural Numbneſs, by not making Uſe of it, that afterwards, when he is to marry and uſe it again, the Saviour muſt inſtruct him in it, the Saviour muſt reſtore him from the Mortification of his Body, which he has ſuffered for the Lamb's Sake, for the Sake of ſome Circumſtances. Count *Zinzendorf*, at the Cloſe of this Sermon, ſays, that he had advanced nothing there, but what he knew very well, and had experienced himſelf in his Time, before the Society was in being.

(9) In the 2010th Hymn, the 8th, 9th, and 11th Verſes.

Und

The Herrnhuters are accuſed of uſing infamous Ceremonies at their Marriages.

The Leaders of *Herrnhutiſm* are accuſed of having appointed, for the Celebration of Marriages, ſuch Ceremonies as ſuppoſe them to have entirely given up all Senſe of Shame: Ceremonies, 'tis ſaid, that are reſerved for profeſſed Members, initiated in the moſt ſecret Myſteries of the Society, and whereof great Care is taken not to ſpeak to the Neophytes, or new Converts, and even not to the common Sort of Brethren. I avoid giving a Deſcription of them. I ſhould even be inclined to hope, that there is not the leaſt Foundation for ſuch an horrible Charge, and that the whole is a Calumny. But there are two Things, which prevent a Deciſion in their Favour. The one is, that this is charged upon them by grave People, who are in the Way of knowing, what paſſes in the inner Part of the Society. I have particularly in View, Mr. *Alexander Volck*, Counſellor of the Regency of *Büdingen*, (a City ſituated in the Neighbourhood of *Herrnhaag*, where the *Herrnhuters* have had one of their beſt Settlements) who challenges them, to proceed againſt him by due Courſe of Law, if they can

Und Geheimniſs volles Glied! Tranſlated. Member full of Myſtery! which holily gives, and chaſtly receives, the conjugal Ointments for Jeſus's Sake, during the Embraces, invented by the Moſt Merciful himſelf, there being then Seeds of the Church ſowed. Mayſt thou be bleſſed and anointed with the Blood that formerly ran from our Huſband: mayſt thou feel or meet with great Tenderneſs at the Side, which is open for the Lamb's Spouſe, ſince the Spear has puſhed into it, and which is the Object of married People. A Kiſs of Peace (is given) and a Greeting to all our dear Bones and Ribs, upon the Breaſt, where our little Children take their Nouriſhment from, and the Body of the Siſters, incorporated with the Chaſte: (The Saviour, I ſuppoſe, is meant here) Item, the 2d, 3d and 4th Verſes, of the 2114th Hymn, where the Ideas agree with ſuch an Addreſs. *Deine heil'ge erſte Wunde*, &c. May thy, (*viz.* Saviour's) firſt holy Wound anoint me for the conjugal Buſineſs upon that Member of my Body, which is for the Benefit of my Wife; and the Purple red Oil flow upon my Prieſt's Hole, and make it rightly fitted for the Procurator-Buſineſs; that I may embrace my precious Rib with the ſame Tenderneſs, thou didſt embrace thy Wife, when it went out of thy Side, &c.

can convict him of Falſhood. Mr. *Kulemkamp*, Miniſter at *Amſterdam*, whom Count *Zinzendorf* praiſes much in his *Natural Reflections*, page 236, and would have made Adminiſtrator of the Reformed Type though he had wrote againſt him, is alſo one of thoſe that confirm theſe Accuſations. . . The other Motive, which hinders us from acquitting the Chiefs of *Herrnhutiſm* is, that theſe ſuppoſed infamous Myſteries happen, unfortunately for them, to fall in with what we have reported of their Doctrine, and with a great many other Paſſages that are leſs intelligible, but whereof the above Accuſations appear to be but too clear a Commentary.

I could relate a great many other Things concerning *Herrnhutiſm*, but ſhall reſerve them for another Opportunity. Beſides, what has been ſaid is ſufficient, in the mean while, to enable the World to form a Judgment of this Sect. I queſtion, whether Examples are to be found of a *Fanaticiſm* more extravagant, and a *Myſticiſm* more groſs and ſcandalous. I am nevertheleſs apt to believe, that many of Count *Zinzendorf*'s Followers, are Men of far better Principles, than he would inſtil into their Minds, and that they direct their Piety and Conduct, according to the Rules of Chriſtianity, which they were formerly taught and have ſtill preſerved, rather than by the new Inſtructions he gives them.

As this ſhort Sketch of the Doctrines of *Herrnhutiſm*, is taken from Count *Zinzendorf*'s own Sermons and Writings, without adding to or ſubſtracting from them, it will appear ſtrange, that he ſhould preſume to declare himſelf of the *Augſburg Confeſſion*, and thus to claim the Name of a Proteſtant; eſpecially as 'tis evident, that his Errors, ſo far from being in the leaſt agreeable to, are rather condemned by it. It ſeems, the Count is conſcious, that his Sect cannot ſtand upon its own Bottom, and for that Reaſon, makes uſe, for a Time, of borrowed Denominations, in Order to make his

Prin-

Principles go down with the leſs Straining. 'Tis, undoubtedly, from the ſame Motive, he ſo carefully endeavours to perſuade the World, that his Society, either in Part, or in the Whole, is a Remnant of the ancient *Moravian* Church, and Profeſſors of its Tenets; though the contrary can be made appear be authentic hiſtorical Records, and that he firſt broached the Doctrines of his Sect, adding at Times, ſubſtracting at others, till it arrived to the State it is at preſent in. Such Shifts, I fear, will induce the Reader to have but an indifferent Opinion of the Divine Miſſion the Count pretends to; but let him remember what has been quoted above from this ſublime Doctor's own Writings, viz. *That in judging of him, we meddle with Affairs we are entirely Strangers to; that we reaſon on what we do not know; that we have none of thoſe Qualifications that are required for arguing about Things that concern him, and that for judging pertinently of his Conduct, we muſt have exerciſed the ſame Profeſſion he has.*—I haſten to make a few Obſervations, which will ſhew, how far *Herrnhutiſm* may affect the Security of a Government.

I declare ſincerely, I am very far from being an Enemy to Toleration: For, in my Opinion, a Man that has done nothing to deſerve Death, has, according to the Laws of Nature, at leaſt, a Right to a Settlement ſomewhere or other. But Self-Preſervation no leſs requires us, to be well aſſured, that a Society, admitted to enjoy the Protection of the Civil Government, has previouſly given a true Account of itſelf, and that it entertains no Principles or Opinions, which, ſhould its Members ever be tempted to act by, may in the leaſt endanger the Security of a Government: For, whenever it can be made appear that they have concealed the Truth, and that their Principles are dangerous, the moſt ſolemn Grants given to ſuch a Society, cannot be looked upon in any other Light, than as ſurreptitiouſly obtained.

The

The *Herrnhuters*, we find, have at all Times affected a most extraordinary Secrecy with respect to their Doctrines; so that the Articles above related, are but a Part of their System, and have, as it were, escaped them. History no where affords us an Instance, that a Set of Men had Liberty, even in Spiritual Matters, to make a Secret of their Opinions; nay, numerous Examples may be met with, that such People were to be looked upon as Men, from whom Danger may be apprehended. And what can be more natural, but that a Government, which grants Liberty of Conscience to a Society, should be informed of the most minute Parts of their Doctrine, Discipline, and interior State; as by this only a Judgment can be made, whether the Security of a Realm is likely to be affected thereby or not? 'Tis true, Count *Zinzendorf*, whenever this Objection has been made to him in other Countries, has answered: *Come and see*; that is to say, Come among us and see in what manner we pray and sing; inspect likewise, the printed Acts of our Synods, which will manifest our Tenets, and that we are a peaceable and quiet People; or if you desire more, propose Questions, and we will answer them. I cannot deny, that an Offer of this Kind, having so much Appearance of Sincerity, must make a great Impression in Favour of the Society, upon such as have not yet a just Idea of it. And what else could be the Reason that so many Princes have received this Society in their Dominions? What could else be the Reason, that a whole Body of Divines of a famous University abovementioned, was induced to approve their Doctrines? And yet Time has shewed, that even those Princes, who had so favourable an Opinion of the *Herrnhuters*, and if possible, would have had them continue in their Dominions, found themselves at length under a Necessity to cause their *Emigration*; and that the same Body of Divines, though, as may be believed, with great Reluctancy,

The Herrnhuters are to be suspected on Account of the Secrecy they affect in their Doctrines.

were obliged to retract their former Teſtimonials. The Chiefs of the *Herrnhuters* were found to be a Sort of People, whoſe Word could not be taken; it plainly appeared, that they ſhewed Things only on the faireſt Side, and no more of their Doctrines than they thought fit thoſe ſhould know, that are not of their Sect; the Anſwers they gave to the Queſtions propoſed to them, were full of Evaſions, and their Synodal Acts contained no more, than what they thought proper to divulge. This has been found to be the Characteriſtick of *Herrnhutiſm*, by which its Followers diſtinguiſh themſelves in particular from all Sectaries, that yet appeared. We meet with none that ever endeavour'd to make a Myſtery of their Doctrines, they openly profeſs'd them, ſome even died for them; and in acting thus, they at leaſt appeared ſincere, how erroneous ſoever their Tenets might be. But ſuch a Sincerity cannot be expected from the Chiefs of the *Herrnhuters*, as, according to them, they are intruſted with the Execution of the Saviour's Plan, known only to themſelves, and *which even the Evangeliſts themſelves had been ignorant* of (1), in the managing of which, undoubtedly, great Prudence is required. How eaſily could the new Period, Chriſt is to begin in his new Church, be fruſtrated, ſhould they lay open more than People ought to know? Would not the Divine Truths be divulged to unhallowed People, and thus the Saviour's Plan be marred again, as *the ſame was marred before by the Apoſtles*, whom Count *Zinzendorf* is ſo audacious to accuſe *of having play'd falſe Tricks* (2). Might not ſuch *falſe Tricks* be play'd a ſecond Time?

(1) Count *Zinzendorf*'s LIIId Sermon preached at *Zeiſt*, page 438.

(2) For Fear the Reader ſhould ſuſpect me of fathering ſomething upon the Count, I am obliged to quote at Length his own Words from his LIId Sermon preached at *Zeiſt*, page 427. *Es hat ihn*, &c. *Tranſlation.* He, (the Saviour) felt Pains in his Entrails, Cuts within his Body, he was afflicted, as it were, in all the Parts of his Body, when he thought on it, that there was one among

Time? This is a Buſineſs of too much Conſequence to be trifled with. 'Tis wrong, according to him, (3) that *the great Myſtery, the Saviour whiſper'd his Apoſtles in their Ears, and which theſe had intruſted to their Audience, and whereof they had almoſt ſpoke a little too much, has been made a common Theology, Fodder for Cattle, ſuch as the Herdſman drives out: Wherefore, he judges it as much neceſſary to ſpeak paradoxically, and to expreſs the Divine Truths to all ſuch as are not initiated in the Myſtery of the Theology of Blood and Wounds in a Manner, that they may not be able to repeat them, as it is neceſſary to make a Name, whom another cannot imitate, or write a Character, which a too curious Perſon ſhall not give himſelf the Trouble to read* (4). I will not dwell upon what has been obſerved by ſeveral diſintereſted Perſons, *viz.* that on judging only in general of the Sect, no body could have a good Opinion of it, on account of the many notorious Untruths its Chiefs openly make uſe of,

 whereof

among his Apoſtles, who was to betray him, and that the others (viz. Apoſtles) whoſe Hearts ſtill adhered to him, were to commit ſuch *falſe Tricks*, were to make ſuch *Croſs-Cuts* in the Cloth, and thus much marr his Plan, that, during the Courſe of intire Church-Centuries, Eccleſiaſtical Habits would be found not fitting the People, and that there would be many of them, and the greateſt Part of the Habits either too ſhort or too long; and that of thoſe, whoſe Habits were fitting, there would be but a very ſmall Number; and that all this would properly not be the Fault of the People themſelves, but *of the Apoſtles*, who from the very firſt Day of the Goſpel had already wrongly cut the Cloth, (or marr'd Chriſt's Plan.)

(3) In his Vth Sermon preached at *Zeiſt*, page 40. *Das Groſſe Geheimniſs*, &c. *Tranſlated.* The great Myſtery, Chriſt whiſper'd into the Ears of his Apoſtles, who in their Epiſtles committed the ſame to their Congregations, as a Truth whiſper'd into their Ears, and which either from an ancient National Simplicity (for in thoſe Days they ſpoke with greater Security than now-a-days, where one would not obtain the Office of a Syndic of a Society in ſpeaking to Kings, Magiſtrates, and High-Prieſts, as they then did) or from a natural Way of behaving (for what the Heart thinketh, the Mouth ſpeaketh) they ſpoke almoſt a little too much of; this has been made a common Theology, Fodder for Cattle, ſuch as the Herdſman drives out.

(4) See before page 36, Note 2.

whereof ſtill more Inſtances will appear in the Sequel of this Treatiſe. The Paſſages quoted here from the Count's own Sermons, might give me an Opportunity to ſhew, how groſly he impoſes upon the Government, by pretending to Proteſtantiſm, and that this Denomination fits him no more, than if a *Turk* ſhould call himſelf a *Jew*, on account of having kept ſome of the *Jewiſh* Doctrines in his Syſtem of Religion. But, as I am perſuaded, the judicious Reader will, of his own Accord, eaſily diſcover theſe Artifices, I ſhall only add to what has been ſaid, that, according to the Count's own Confeſſion, there are Matters in the Doctrinal Part of his new Religion, which muſt be kept ſecret, and are Myſteries not to be divulged to ſuch as are not of his Sect; that it is known, he did not acquaint the Legiſlative Power of theſe Realms therewith as he ought to have done, which therefore could not judge whether or no, theſe ſecret Doctrines interfered with the Security of the Government; that from the groſs Doctrines that have eſcaped him, and are mentioned here, we naturally muſt believe, that there are ſtill more, which will not bear a Scrutiny; and that therefore the Count's whole Syſtem is to be ſuſpected; eſpecially as no body can be ignorant, what pernicious Schemes in former Ages have been carried on under the Cloke of Religion.

And in their temporal Affairs.

If a Government has Reaſon to ſuſpect, the *Herrnhuters*, on the Score of their keeping ſecret their Doctrines; how much more muſt their Sect be miſtruſted, as they obſerve the ſame Secrecy in all their Affairs? Count *Zinzendorf*, who perfectly knows that the Plan he has formed, cannot be executed all at once, has, indeed, admitted to his Synods Deputies of thoſe Sovereigns, in whoſe Dominions his Society was ſettled. But this Condeſcenſion, of which he frequently boaſts, has ſo much the Air of a Farce, that, whoever remembers what has

has been quoted from his Writings, *viz.* that *none ought, nor can know the interior State of their Affairs, but such as are Members of his Sect*, will easily believe, that nothing is proposed there, but what every body may be apprised of. 'Tis on the contrary known, that the Chiefs of the Society comprehend political Matters in their Discipline. They openly avow, that *they know nothing of an Ecclesiastical Discipline, but that their Discipline only regards temporal Matters* (5). Their poor deluded Followers are made to believe, that the Saviour rules them by the Chiefs, whose Orders must be executed the Moment they are given, how arbitrary and unpleasing soever they may appear. This Government, which may justly be called an *Ecclesiastical Commonwealth*, under the Direction of Count *Zinzendorf*, is so curiously contrived, that it is next to Impossibility to know the Transactions that happen in it, chiefly, as they have a Way to elude all Enquiries by sending to the remotest Part of the World whomsoever among them they in the least suspect of being displeased, without giving him a Moment's Time to consider, and this all by Authority of the Saviour, who, according to them, commands it. Count *Zinzendorf* insists that his Society is a *Theocracy, that the sending away his Followers, is an essential Part of the Discipline of* Herrnhutism, *and that he looks upon it as a Principium stantis et cadentis Ecclesiæ* (6). He has sometimes thought himself so sure of becoming able, in due Time, effectually to defend that Church, (whereof he really is the Head, but at present out of Modesty only calls himself the *Lord Advocate*) that he has threaten'd to make use of *Argumenta Regum* against those that oppose him (7). Whoever considers this arbitrary Power, exercised by the Chiefs of this Sect, or in other Words, this *Empire within an*

(5) A Letter to this Purpose will be quoted below.
(6) This also will be evidenc'd below.
(7) A Letter to this Purpose will be quoted below.

an Empire, muſt allow that a Government ought to take Umbrage at it, as in Proportion this Society increaſes by making Proſelytes, it will gradually become more dangerous and formidable. The Will of one Man, or a few joined with him in Authority, being ſufficient, to make a Number of People, here and in other Countries, act againſt their own Inclinations, nay, againſt common Senſe, upon barely telling them, that *the Saviour will have it ſo*; what Conſequences may not ariſe therefrom? chiefly as their Tranſactions are kept with the utmoſt Secrecy. May not the Safety of a Government depend on their good Will? which, I think, is a very precarious Security; or ſuppoſe this to be out of Queſtion, is it not in their Power, when, if a Government ſhould not condeſcend to gratify their Humour in every Reſpect, to diſpeople a whole Country? which, as they have Liberty to make what Proſelytes they can, may poſſibly happen in Time; a pretended Order from the Saviour being all they need for bringing it about. This is the Reaſon, why ſeveral Proteſtant Princes, after having found, that Count *Zinzendorf* exerciſed more than a Papal Power over his Society, and that a blind Obedience was paid him in whatever he directed, choſe to part, as ſoon as poſſible, with ſuch Subjects, rather than by keeping them longer, to be, at length, at the Mercy of their Rulers. Yet, ſuch has been the Prudence and Humanity of theſe Princes, that, to avoid all manner of Blame, they cauſed public Proclamations to be made, to aſſure theſe deluded People, before their Departure, that they were at Liberty to remain in their Dominions, provided they would give up their Dependency on Count *Zinzendorf*; which they did not chooſe to comply with; nay, openly declared, (1) *that, in doing this, they would fall under the Cenſure of that Paſſage in Scripture:*

(1) This happen'd at *Herrnhaag*, the Particulars whereof will be preſently related.

ture: Whoever denies me before Men, him will I alſo deny before my Father which is in Heaven. This can be proved by a public Act: What Judgment are we to make, after this, of the Fidelity of *Herrnhuters*, and of the Doctrine of *Herrnhutiſm* itſelf? Is it not plain, that theſe People ſubmit to the Authority of a Perſon, who, in Reality, is their Pope, and whom they acknowledge to be Supreme in Temporals? What Opinion muſt we alſo have of the Count, who had the Aſſurance to pretend, that theſe People were perſecuted for the Sake of their Religion? whereas they might to this Day, and all their Life-time, have remained where they were, had they been in a Diſpoſition to behave as good Subjects ought to do.

The Doctrine of giving up Reaſon is pernicious to a Government.

It has been obſerved by ſome, that it is aſtoniſhing, how People could follow a Sect, that profeſſes Errors of ſo groſs a Nature. Others have, on the contrary, found no Reaſon to wonder at it, as they take it for granted, from the Depoſitions of ſuch as have left the Society, that ſuch Things paſs among the *Initiated*, as are almoſt as unfit to be mention'd as to be practis'd. I wave entering into a Diſcuſſion of this Matter. There is, however, leſs Reaſon for being ſurpriſed, that People continue Members of it, than at their making of Proſelytes. It has been proved above, that one of the eſſential Articles of their Doctrine is, that ſuch as are of their Number, muſt give up the Uſe of their Reaſon. Hence it naturally follows, that they muſt be expoſed to all manner of Deluſions; there being no Abſurdity, no Doctrine ſo extravagant and pernicious, that may not find Entrance into their Minds, provided it ſtrikes their Imagination, and affects their Paſſions. It follows further, that the moſt expreſs Declarations in the Scripture cannot prevent their being ſeduced, as they are indifferent whether the Interpretation, that is given of them, be conformable or contrary to Reaſon. This is the Vehicle, by the Help

Help of which, all the other Doctrines of the *Herrnhuters* go down, and a thousand more would, of still greater Absurdity, if possible. But is not such a Principle highly detrimental to a Government? Who can tell, to what Lengths such Delusions may be carried and what Use the Chiefs of this Sect may make of a People, that are only guided by *Feeling*, Imagination and Passions? 'Tis with Principles of this Nature, as with Crimes in general. Men arrive not to the highest Pitch of Wickedness all at once. The Corruption increases by Time, and is gradually rooted in the Heart. The Anabaptists of *Münster*, who had likewise set aside the Use of Reason, and were led by *Feeling*, Imagination and Passions, had not certainly from the Beginning, formed that abominable Undertaking, which they executed afterwards. These are Surmises, I own; but they are such, as Prudence dictates. Schemes of this Nature, should the Chiefs of the *Herrnhuters* be disposed so to do, could be the more easily carried on by them, as an impenetrable Secrecy is kept in all their Transactions. They have People in almost all Parts of the World, whom, on Occasion, they can easily bring together: They command arbitrarily, and their Will is executed without Reasoning, Deliberation, and, as it were, instantaneously.

Another Doctrine, equally pernicious to a Government.

What has been said of the Possibility, that *Herrnhutism* may affect the Security of a Government, will receive still greater Weight, if we recollect Count *Zinzendorf*'s Assertion above quoted, that *Christ can make Virtue to be Vice, and Vice to be Virtue.* As Reason is given up by the *Herrnhuters*, who submit themselves implicitly to the Guidance of their Chiefs, and to their own Imagination and Passions; 'tis easy for these Rulers to make them perpetrate the most horrid Enterprizes whenever they please. Virtue is not Virtue at all Times, and Vice must be Virtue, when they will have it so.

This

This is a Doctrine, the Count preached before one of his Synods, where, he says, the Doors are open for all Hearers, whether they belong to the Society or not. But it were to be wished, he had employed his Talents to better Purposes, than to instil such Notions into Peoples Minds. As the Saviour, according to him, manifests his Will to the Brotherhood, or rather to the Chiefs, who, under this Pretence, have an Opportunity to stir up their Flock to any Attempt; what Security can a Government have, that they will not make Use of this Doctrine? I know none but his, or their Word, which, I again repeat, is but a very bad Security. From the Tendency of this Doctrine, there is, besides, still more to be apprehended; as 'tis known, that the *Herrnhuters* pretend to be *a quite distinct People*, *a chosen Flock*, *a chosen Race*, and look with disdain upon all other Christians, calling them *Idolaters*, *Christianers*, that is to say, People that only pretend to Christianity, and are guided by a Clergy, who are *Satan's Professors*, and *have deceived the World to this Day* (1).

I have hitherto spoke of Possibilities, or that *Herrnhutism* may become dangerous to a Government. I could offer a great many other Arguments of as much Weight, to corroberate what I have said, but shall only add, that the political and worldly Views this Religion is founded upon, infer not only a Possibility, but a great Probability, that a Government will be nearly affected by it. The Means, which the Chiefs of this Sect make Use of, square so exactly with their pretended *Theocracy*--- with their *Ecclesiastical Commonwealth*,---and with their *professed Discipline in temporal Matters*, that, in all Appearance, not much Good can thence be foreboded to States. 'Tis true, the Opulency, this Society so much boasts of, may be of Advantage to a Country, but I leave it to the Reader to judge,

(1) See above Count *Zinzendorf's* own Words, page 39. See also the *1st Hymn* quoted in the *Appendix*.

whether this, upon considering the dangerous Principles of this Sect, ought not rather to be a Motive for a Government to have nothing to do with them. Besides, what Account can be made of Subjects, that suffer themselves to be so far deluded, as to part with their Substance, (which Men in general most value) to their Chiefs, in Order to enable them to carry on Projects for aggrandizing themselves in all Parts of the World? Will they after this scruple to execute any Thing proposed to them, under the Pretence of its being the Saviour's Command? Can they refuse to comply with Count *Zinzendorf*'s Orders, who expects such a *Docility in them, that they must suffer themselves to be guided Step by Step, like little Children* (1)?

I conclude these Observations with an Abstract of a Book published abroad (2), which gives an Account of the Conduct of the *Herrnhuters*, and chiefly of Count *Zinzendorf*'s, at *Herrnhaag* in the County of *Büdingen*, near *Francfort* on the *Mayn*; where this Sect lately had a Settlement. 'Tis wrote with a great deal of Moderation, and the Facts stated there are supported by the Count's own Letters, and those of the Chiefs of the Society. The Reader will thence be enabled to judge, whether my Apprehensions, concerning the Danger a Government may be exposed to from this Sect, are just or not; he will also get a more perfect Idea of *Herrnhutism* and of the Count, by looking into his Transl-

(1) See this Passage quoted from his XLVIth Sermon, page 28.

(2) This Book, which is printed in *German*, and contains 636 Pages, 8vo. is intitled, *An Historical Account of the* Moravian *Brethren at* Herrnhaag, *in the County of* Büdingen, *giving a Detail of the Transactions carried on with them at their Reception and afterwards, chiefly relating to* Political Matters; *taken from the public Records in the County of* Büdingen, *and supported by necessary Vouchers; to which are added, Remarks shewing the dangerous System of the* Herrnhuters *with Regard to the Spiritual and Temporal Prerogatives of Princes. N. B.* A more extensive Abstract of this Book may possibly be given to the Public in Time.

Transactions related and proved there, and whether or no he has given up all worldly Thoughts, and lives the Life of an Anchoret or Hermit, as he endeavours to make the World believe.

Abstract of a Book, which gives an Account of the Conduct of the Herrnhuters in one of their Settlements abroad.

The Court of *Dresden* having, in the Year 1736, appointed Commissaries to repair to *Herrnhut*, and to inquire there on the Spot into the Affairs of that Society; Count *Zinzendorf* did not think proper to wait their Arrival, but went into the County of *Isenburg*, situated in the Circle of the *Upper Rhine*, in the Neighbourhood of *Francfort* on the *Mayn*, with a View, as it afterwards appeared to establish there his Sect. As the Government of the County of *Isenburg-Büdingen* declined to have any Thing to do with Count *Zinzendorf* on that Score, two Deputies of the Brethren of that Society took upon them in *September* 1737, to make Proposals to the Ministry there, for purchasing a considerable Number of Acres of Land, in order to build Houses, and settle forty or fifty Families there; which, for the greatest Part, as it was given out, were to carry on Woollen and Linen Manufacturies, *&c.* It appears that the Ministry had already some Suspicion of the Doctrines of that Sect; but this was soon removed by their producing Testimonials of Orthodoxy from the Theological Faculty at the University of *Tubingen*, and other Vouchers to the same Purpose, and by their solemnly averring, that *they were no Sectaries, but Protestants, and would conform to the Liturgy of the Reformed Church, in order to avoid entirely all Suspicion of Separation, Particularism, or of having a particular Religion.* Hereupon no Difficulty was made of granting them their Request; and the Price of the Land being agreed upon, a Patent was given them for their Establishment; out of which 'tis necessary to relate the following Articles for the better understanding the Sequel, *viz.* 1. *The Government reserves to itself the Confirmation of the Preachers of the Society, who, before they are appointed,*

ſhall be preſented to the Regency, in Order to be examined, whether their Doctrines are conformable to the above Teſtimonials. 2. *The Society has Leave to regulate their Worſhip and Church Diſcipline in the ſame Manner as the* French Refugees *in the* Pruſſian *Dominions, or any where elſe, have Liberty to do.* 3. *The Coloniſts have promiſed, that, whereas Liberty is granted them to regulate their Church-Affairs, they do not deſire nor intend, under that Colour, to ſubject themſelves to any other Head* (by which Count *Zinzendorf* and his Plenipotentiaries were meant) *but that they know of no Head beſides* Jeſus Chriſt. 4. *They are in Temporal Affairs, civil or criminal, without any Reſtriction, ſubject to the Government of* Büdingen, *in the ſame Manner the other Subjects in that Country are.* 5. *No more Families than is abovemention'd, ſhall have Liberty to ſettle, unleſs ſpecial Leave be obtained for that Purpoſe.*

This being ſettled, the Society built Houſes, calling their Settlement *Herrnhaag*; Count *Zinzendorf* having before, by Lot, diſcover'd the Spot for it. A Number of People, brought over from other Religions to *Herrnhutiſm*, immediately filled the Place, though it had been given out at the obtaining of the Grant, that this Settlement was intended only for a Shelter to *Bohemians* and *Moravians*, oppreſſed in their Countries on Account of Religion. Theſe Things, however, were not ſtrictly looked into at that Time; on the contrary, the Chiefs of the Sect, ſome Years after, found an Opportunity of extending their Views, by means of a very ſubſtantial Man from *Amſterdam*, named *Beuning*, then among them, who profer'd to lend a conſiderable Sum of Money at 4 *per Cent.* to the Government of *Büdingen* for the Space of Thirty Years, upon mortgaging and delivering up to him ſome Demeſnes; the Rents of which, during that time, were gradually to repay both Principal and Intereſt. This Propoſal, being approved and agreed upon by the Government, the

Society

Society hinder'd the Execution of it till they had obtain'd a new Grant, which ſuperſeded the former in ſome Articles.

To avoid too great Prolixity, I ſhall only obſerve, that this new Grant ſuppoſes it as an inconteſtible Truth, that the Doctrines of the *Herrnhuters* are ſuch as they appeared to be from the above Teſtimonials; wherefore Leave is given there to the Society, *to act according to their Cuſtoms, and that they ſhall only be obliged upon the appointing of a new Ordinary, to preſent him to the Government.* It is alſo granted them, that *no body ſhall dwell among the Society, that doth not belong to it*; that *they ſhall have Liberty to receive or turn out whomſoever they think proper, but ſhall ſend in a Liſt, once every three Months, of the Inhabitants at* Herrnhaag, *excepting therefrom Strangers or Viſiters*; that *they have Authority to inflict Puniſhments and decide Law-ſuits among them of a ſmall Value, determined in the Grant, which however could be appealed or brought to the ſuperior Court at* Büdingen; that *they may appoint a Juſticiary, who nevertheleſs is firſt of all to be preſented to, and confirmed by the Regency of that County*; that *they were to give a ſmall annual Tax for their Protection, and ſhould be exempted from all Duties paid by the other Subjects in the ſaid Dominions.*

Count *Zinzendorf*, who, behind the Curtain, had directed his Brethren throughout the whole Negotiation, was ſo glad at the Advantages the Society had in this Manner obtained, that he could not help in a Letter (1) wrote by him to one of the Members of the Regency, (who, in the Name of the Government, had treated with them) to *expreſs his Joy, and to declare, that one of his* Chief Deſires *had thereby been fulfilled.* And yet the Reader will find afterwards, that he pretended, the whole Affair had been done without his Will and Knowledge.

The

(1) Dated *April* 24, 1743.

The Government, ſoon after, found room to take Umbrage at the *Herrnhuters:* For thoſe Manufactures propoſed by the Society for increaſing the Commerce of the Country, and which were the chief Motive of the Grant, were not introduced. The Coloniſts, which ſhould conſiſt of *Bohemians* and *Moravians*, were People of all Countries, that took upon them that Name, and enjoyed full Liberty of Conſcience in thoſe Places from which they came. The Society changed their Ordinary at Pleaſure without preſenting him, contrary to what had been ſtipulated, in Order that Enquiry might be made, whether his Doctrine agreed with the Teſtimonials above-mentioned, and Mechanics and other illiterate People preached among them. They refuſed to keep to the Liturgy of the reformed Church as they had promiſed, and when they were called to an Account for it, Count *Zinzendorf* threatned (2) *that all the Coloniſts ſhould remove*; *pretending*, *that this Demand*, *though agreeable to their own Stipulation*, *was an Infringment of their Liberty of Conſcience*; by which it plainly appeared, that they intended to introduce a new Religion. As for political Affairs, they changed according to Count *Zinzendorf*'s Order, their Juſticiary at Will, without applying for a Confirmation, ſo that the Regency never could have an Inſight into their civil Affairs; chiefly as they continually removed ſome of their People, and admitted others in their ſtead. They publickly avowed, (3) that *they knew nothing of an Eccleſiaſtical Diſcipline*, *whereof ſo much Talk was made in the World*, *or among other Religions*, *but that their Diſcipline regarded only civil Matters*; which in reality was taking the civil Power out of the Hands of the Government. When the leaſt Miſunderſtanding happened between two or more of their Brethren, they were ſent away to different foreign

(2) By a Letter dated *Febr.* 12, 1740.
(3) By a Letter wrote by ſome of their Chiefs.

foreign Parts; none were allowed to go to the City of *Büdingen*, without the Conſent of the Elders, and a Perſon was ſent along with them, whom they could rely upon.

Thus the real Conſtitution of the *Herrnhuters*, in Eccleſiaſtical and Civil Matters, remained a Secret to the Government for a long Time, and though it had room, by what has juſt been ſaid, to exert its Authority, yet it choſe ſtill to uſe as much Moderation as an Affair of this Nature would admit of. This, undoubtedly, muſt give to every unprejudiced Reader, a favourable Idea of the Conduct of that Government, eſpecially as from Time to Time Things came to its Knowledge, which gradually laid open more and more the Views of its Chiefs. One named *Walther*, of *Sundhauſen*, in 1743, claimed his Wife and Children, then among the Brethren at *Herrnhaag*, and when the Regency ordered an Enquiry to be made into this Matter, the Society, to elude it, ſent directly the Wife away to *Holland*. Mr. *de Schuchman*, Major in the Army of the King of *Poland*, who had a Daughter among the *Herrnhuters*, being acquainted, that forty People of that Society were to be married by Lot, and afterwards ſent to *Penſylvania*, applied in 1745, to the Regency to have his Daughter delivered up to him, but no Juſtice could be done him, as the Chiefs hearing of it, directly diſpatched her to a Place out of the Reach of the Government. The Brethren medled alſo with the Demeſnes mortgaged to their Brother *Beuning*, and by him farmed out to others, though this was an Affair that had no Connection with their Settlement. Several Actions being brought in 1745 by Foreigners againſt People that lived upon theſe Eſtates, the Farmers, at the Inſtigation of the Society, pretended to an Independency, nay, would exerciſe a Juriſdiction themſelves, inſiſting, that theſe Foreigners ſhould bring their *Actions* before them, or apply to Mr. *Beuning*, who then lived at *Amſterdam*.

This

This Independency, 'tis plain, could be of no Advantage to the Mortgagee, who, as has been ſaid, lived at *Amſterdam*; yet it was an eſſential Article of the Plan of Count *Zinzendorf*, who endeavoured to *eſtabliſh an Empire within an Empire*, and to have his Society dependent on himſelf alone. Strong Oppoſitions were made on the Part of the Farmers of the Mortgage againſt the Government concerning this Independency, in which the Count acted the moſt artful Character imaginable, offering his Mediation to the Government, and at the ſame Time inveigling the other Party, which entirely acted by his Directions, as can be proved by his own Letters.

Here the Author of the Book, of which we are giving an Abſtract, ſays, that at the ſame Time the abovementioned Loan had been made to the Government of *Büdingen*, Mr. *Beuning* had alſo advanced a like Sum to another Line of that Houſe, which finding itſelf by the Mortgage given him, very much wronged, offer'd to pay the Loan, or to ſee the Contract alter'd. Tho' this Tranſaction ſeems in ſome Reſpect foreign to the Buſineſs related above, yet, as Count *Zinzendorf* endeavoured to get from Mr. *Beuning* a Ceſſion of this Loan, the Author thinks proper to take Notice of it in this Place, in Order to ſhew, on this Occaſion, the Count's Inſincerities and Views, ſo little becoming his pretended Apoſtleſhip. A Letter is inſerted (1), in which the Count pretends, that Mr. *Beuning had borrowed of him the greateſt Part of the Money he had advanced on the Mortgage*. This, however, appears to be falſe, by a Letter (2) of the ſaid *Beuning*, to the Perſon who had the Care of the mortgaged Eſtates, where he ſays, *that he had always believed, he ought to be very cautious in mentioning Count* Zinzendorf's *Name*; *wherefore he could not imagine*, why he

(1) Wrote by him *Febr.* 10, 1747.
(2) Dated *April* 12, 1746.

he was desired to say, he had borrowed a Sum of Money towards the Loan; *that he had been desired to make over his Right to the Mortgage to the Mamma*, (who is the Countess of *Zinzendorf*) *but that he had but little Inclination to do it.* Another Letter (3) is mentioned, wrote to the same Person by one *Weis*, who calls himself *Deacon-general* of the *Herrnhuters*, and who is the Count's Treasurer, where he says, *that he thought it fit, Mr.* Beuning *should make this Cession, and that upon making a Proposal thereof to* Beuning, *when at* Amsterdam, *the* Saviour *had so far legitimated it, that Mr.* Beuning *gave his Consent, but that he afterwards had retracted it; and at length seemed again somewhat inclined towards it.* In another Letter also inserted here (4), wrote to the same Person by Mr. *Beuning*, he says, *that the Papa*, (who is Count *Zinzendorf*) *had wrote to him to make this Cession, whereupon he had done it.* And yet, adds the Author, *notwithstanding these plain Proofs of the Count's, having been the* Primum mobile *in these Affairs, notwithstanding his unfair Dealings with his Brother* Beuning, *and the selfish Views he thereby discovered*, he had the Assurance in a Letter (5), wrote by him to the Sovereign of the County of *Büdingen*, to aver, *that he would not have meddled in this Affair, had he been left out of it*; and in another (6) *that he was just the same as the Saviour had been in this World, who came not to be ministred unto, but to minister.*

But to return to the Transactions of the *Herrnhuters* with the Government of *Büdingen:* This Society, far from removing the Umbrage already given, daily encroached on the Grant. Instead of confining themselves to their Limits of *Herrnhaag*, they intruded into other Parishes, chiefly in the City of *Büdingen*, exercising there ministerial Acts of Baptizing, *&c.* and on their being reproved, insisted, *that they had a Call for it.* Count *Zinzendorf*, on

 this

(3) Dated *Sept.* 20, 1745. (4) Dated *March* 7, 1747.
(5) Dated *March* 10, 1748. (6) Dated *Febr.* 10, 1747.

this Occaſion, ſo much betrayed his intended arbitrary Sway, that he proteſted againſt the Inhibition made to his Followers, and even uſed Menaces: The Mechanics at *Herrnhaag*, who were of no *Company* in the County of *Büdingen*, to the Prejudice of the other Inhabitants, work'd all over the Country, and ingroſſed the Trade to themſelves, being able to underſell the latter, on Account of the very low Taxes they paid, and becauſe they had People of all Nations among them, who procured Goods from the firſt Hands. The Liſts, the Society gave in of their People, on the Faith of which alone the ſmall Taxes they had to pay, were to be levied, appeared ſuſpicious, *&c.* Theſe Articles, joined to thoſe above related, chiefly that of the pretended Independency, made the Government more and more fear, that the Settlement granted to this Sect, inſtead of becoming advantageous to the Country, as had been imagined, would rather prove dangerous, both to the other Inhabitants and to the Government itſelf.

Count *Zinzendorf*, with whom, in Reality, the Government of *Büdingen* had no Buſineſs, (having only contracted with the People at *Herrnhaag*,) perceiving the Uneaſineſs of the Government, with Regard to theſe Particulars, offer'd his Mediation; tho' it was well known, that nothing had ever been done by his Followers but by his Directions. Several Letters were exchanged between him and one of the Members of the Regency. On peruſing thoſe of the Count's, we find a Flow of Expreſſions of Diſintereſtedneſs and Sincerity in every Part of them: He is ready to grant all that is deſired, nay, to ſacrifice large Sums, *but he muſt firſt conſider in what Part of his Œconomy he may miſs them leaſt.* Whenever he makes Conceſſions, they regard only ſuch Things as no body cares for; and ſuch as are required of him, he knows moſt artfully to evade, by laying the Blame, either on the Society or the Un-

Untractableneſs of the Mortgagee. What is moſt remarkable in theſe Letters, is, that he verifies there a ſeemingly contradictory, but true Poſition, *viz.* that ſeldom an immoderate Ambition is to be met with, which has not ſome Mixture of Meanneſs. For he aſſerts there Facts of his own, whereunto he had averr'd the contrary before; and both by Letters wrote by himſelf. Sometimes he ſays, the Society has ſettled in the County of *Büdingen*, according to his Will, and that one of his chief Deſires had thereby been fulfill'd; ſometimes 'tis juſt the contrary, and he has proteſted againſt it. Sometimes this Society is a *Moravian* Church, ſometimes 'tis a *Reformed*, ſometimes 'tis a *Lutheran* Church, and ſometimes they are *Mennoniſts*. And all theſe Things, how inconſiſtent ſoever they ſeem to be, may be proved by his own Writings. But to return; this epiſtolary Negotiation having been carried on for awhile without Succeſs, Count *Zinzendorf* thought proper to apply to the Sovereign himſelf, by a Letter (1), wherein he makes great Shew of the Uprightneſs of his Heart, and a Deſire of ſeeing theſe Differences accommodated. The Letter, which is very long, is not ſufficiently intereſting to make an Abſtract of it here neceſſary; but I cannot avoid taking Notice, that he makes uſe there of a very peculiar Argument, to induce that Sovereign to think favourably of the ſmall Taxes the *Herrnhuters* paid in Compariſon of thoſe paid by the other Inhabitants in the County of *Büdingen*, telling him, *that he was himſelf Owner of two* Engliſh *Lordſhips, (Baronies) for the one of which he gave annually no more than a white Roſe, becauſe all the other Duties had been comprehended in the Purchaſe-Money he had given for that Lordſhip; and as to the other, he paid a yearly Duty from three to four Hundred Florins, though it conſiſted of ten Thouſand great Yard-*

(1) Dated *Feb.* 10, 1747.

lands (2). Whether this is Fact, I leave to the Enquiry of the Reader; but if it is true, it ſeems ſtrange, that the Count ſhould make Acquiſitions in the Name of the *Unitas Fratrum*, and claim them as his own Property; and that his Followers ſhould furniſh him with Means for aggrandiſing himſelf in this World, as a Recompence for his teaching them the Way to Heaven.

The Sovereign of *Büdingen*, being naturally inclined to great Lenity, hereupon thought proper to appoint a Commiſſary to treat perſonally with the Count, in what manner the Differences that had ariſen, might be adjuſted. This Commiſſary inſiſted, that no Independency could be allowed to the Poſſeſſor of the mortgaged Demeſnes; that the Suſpicion muſt be removed, which the Society gave by their Endeavours to get Footing all over the County, and managed their Affairs at *Herrnhaag* in ſuch a manner as if they were independent, not allowing the Regency to come at the Bottom of their Tranſactions; for which Reaſon, he offer'd that the Sovereign ſhould appoint a Perſon he could confide in, to reſide, on his Part, at *Herrnhaag*, who at the ſame Time was to atteſt the Truth of the Liſts the Society gave in of the Inhabitants at that Place. But, as to the firſt Article, the Count laid all the Blame on the Mortgagee, though it was known that he entirely directed him; and as for the other Propoſals, he confined himſelf to Proteſtations, that he entirely acted for the Intereſt of the Government: thus nothing was concluded in the ſeveral Meetings held for the adjuſting of theſe Differences.

Theſe fruitleſs Negotiations, however, were ſo far favourable to the Members of the Regency, that they had Time gradually to inform themſelves of the Conſtitution of the *Herrnhuters*. Count *Zinzendorf*,

(2) 'Tis expreſs'd in *German* by the Word *Hufe*, which contains thirty Acres; wherefore theſe ten Thouſand Yardlands muſt comprehend an Extent of three Hundred Thouſand Acres; and undoubtedly the other Lordſhip comprehends as much.

dorf, in the mean-while, was about ſetting up a Printing-Office at *Herrnhaag*, offering a certain yearly Sum for the Licence; which the Regency oppoſed, as having yet no clear Idea of the Doctrine of the *Herrnhuters*, which they heard was deteſted by all Proteſtants, and therefore would not be acceſſary to the promulging of them, by granting him this Licence. When the Count had Notice of this Refuſal, he, in a haughty Strain, anſwered: *that he had not deſired Leave to ſet up a Printing-Office; that it was beneath him to aſk ſuch Leave, becauſe all that belonged to his Profeſſion, was as much priviledged as himſelf, wherever he was.* This Printing-Office was nevertheleſs, as it afterwards appeared, ſet up by his own Authority.

Shortly after, new Propoſals were made by him, the Motive to which (according to his always-boaſted-of Diſintereſtedneſs) he pretended to be, that the Government, by complying therewith, might be free from the Engagement with the Mortgagee. His Requeſt was, that a Farm, named *Leuſtadt*, one of the Demeſnes mortgaged to Mr. *Beuning*, ſhould be given up to the Count. This being refuſed him, after repeated Solicitations in Writing, which can be produced, will it be believed, that in a Letter directed to one of the Members of the Regency (1), which can alſo be produced, he in expreſs Terms declares, that he never had had an Intent to get the Farms, concluding with theſe ſolemn Words: *I declare before the Saviour, that I never intended it, nor do I know for what Purpoſe I ſhould deſire it.* What Judgment, ſays the Author of this Treatiſe, can we make after this, of the Religion of a Perſon, and a Reformer too, that thus trifles with his Saviour?

The Regency, being by this Time fully appriſed, that the *Herrnhuters* intended, to put Count *Zinzendorf* in the Poſſeſſion of the mortgaged Demeſnes, and

(1) Dated *June* 30, 1747.

and that the true Creditor had already made over his Right to him; but that the Count delay'd making uſe of the Ceſſion, on account of ſome other Regulations he before was willing to make: Orders were given by the Government, to oblige the Perſon, who in the Name of Mr. *Beuning* poſſeſs'd the mortgaged Eſtates, and thoſe that dwelt there, to do Homage, as other Subjects in the County had done, and to enjoin them, to receive no Orders from the Count, or any of the Chiefs at *Herrnhaag*. This was immediately executed, and thereby a Stop put to the pretended Independency of the Poſſeſſor of theſe Eſtates; Aſſurance however was, at the ſame Time, given to him, and to his Principal at *Amſterdam*, as well as to Count *Zinzendorf*, that the Mortgagee ſhould in no Manner be diſturbed in receiving the Rents of thoſe Eſtates which were mortgaged to him.

'Tis remarkable, that Mr. *Beuning*, the only Perſon the Government had to do with concerning the Mortgage, immediately declared by a Letter, in Anſwer to the Notice given him of the Meaſures taken, and above related, *That he was entirely content therewith*. This Declaration, undoubtedly, proceeded from his being then at *Amſterdam*, and having no Opportunity to confer with the Count, or the Elders of the *Herrnhuters*. Theſe were quite otherwiſe diſpoſed; the Count was bold enough to ſhew his Reſentment; as the Plan he had formed for making himſelf with his Society independent, was by theſe Meaſures fruſtrated. In the Interim, that *Beuning*'s Anſwer, (which, 'tis to be ſuppoſed, he thought would ſquare with his Views), was expected, he uſed Menaces, in an indirect Manner: And in Order to make the Government ſenſible, that it would have to do with no inſignificant People, got a Writing delivered in to the Regency in the Name of the Deputies of the whole Society of the *Unitas Fratrum*, ſubſcribed by one, who calls him-

himſelf *Aſſeſſor of the College of Seniors*, (which is the Privy Council of the Count) by another, who ſigns in the Name of the *Reformed Trope*; a third ſubſcribes himſelf there in the Name of the *Lutheran Trope*; and a fourth deſigning himſelf by his Subſcription to be *Deacon-General* of the Brotherhood. That *formidable Body* in this Writing declared, that they were *Guardians* of Mr. *Beuning*, and on that Account, thought proper to proteſt againſt the Steps taken by the Government with Regard to the pretended Independency.---- On this Occaſion, the Author makes ſome Obſervations, to put the Reader in Mind, that none of the Followers of *Herrnhutiſm* is Maſter of his own, let him be of what Age he will; but that the Chiefs, under the Name of *Guardians*, have the Diſpoſal of it, and that it is dangerous to have Dealings with an *Herrnhuter*, as the whole Body directly meddles in it, and none of their Members can act, but by the Direction of the Chiefs. He alſo quotes here ſome Inſtances of the Diſhoneſty of theſe Guardians, partly with reſpect to their pretended Pupils, and partly to thoſe that are not of their Sect. I ſhall only mention one of this laſt Sort; which is, that the above Deacon-General having learn'd, that the Government was ſenſible, the Mortgagee, inſtead of the 4 *per Cent* allowed him, made more than 6 or 7, by the Uſe of the Eſtates, and fearing that this in time might be looked into, deſires of the Perſon that had the Care of them, to keep the Accounts in ſuch a Manner, as to prevent its being found out, as appears by his Letter to the ſame, of *June* 17, 1746; and when this Man, who ſeems to have been more honeſt than the Chiefs, and unwilling to falſify the Books, made Scruple of doing it, he, in another Letter to him, dated *July* 19, 1746, tells him, that *what he had wrote to him on that Account, was done by Order.*

The

The Count finding a Part of his Plan thwarted by the too precipitate Anſwer of Mr. *Beuning*, as has been related above, became again courteous, and congratulated the Government by a Letter, on Mr. *Beuning*'s acquieſcing with the Steps taken by it; he alſo gave to underſtand, that his Stay in the County of *Büdingen* would not be long, and that he would remove the Printing-Office. The Regency, which to this Time had employ'd itſelf in Inquiries about the Conduct of the *Herrnhuters*, now began to conſider, that it was high Time to ſet Bounds to the Encroachments of this Society at *Herrnhaag*, and to inquire more narrowly into its Syſtem, both as to Spirituals and Temporals. For this Purpoſe they made the following Report to their Sovereign; ‘ That many Circumſtances, which had come to ‘ the Knowledge of that Board, and which had the ‘ Appearance of Probability, required, that a Com- ‘ miſſion ſhould be iſſued, to inquire into the Af- ‘ fairs of this Society; but that there were many ‘ Conſiderations which put Obſtacles almoſt inſu- ‘ perable in the Way. In the firſt Place, Men ‘ ſufficiently capable of executing ſuch a Commiſ- ‘ ſion, both among the Clergy and Laity, were not ‘ eaſy to be found in this Country, and if there ‘ were ſome that could undertake it, their ordinary ‘ Occupations would hinder them from executing ‘ it in the Manner it ought to be. Secondly, The ‘ *Herrnhuters* would repreſent theſe Commiſſaries as ‘ partial, wherefore, in Caſe a Commiſſion ſhould ‘ take Place, one or more Perſons, that had no ‘ Connexion with the County of *Büdingen*, muſt be ‘ required to aſſiſt at it. Thirdly, The Iſſue of ‘ ſuch a Commiſſion would be very uncertain, and ‘ there could be no Hope of coming at the Bottom ‘ of their Affairs: For, according to the Intelli- ‘ gence they had of theſe People, there was no ‘ uniform Conſtitution, or Rule of Acting among ‘ them for one Week together, wherefore it was

‘ doubt-

‘ doubtful, whether ſuch Things as were found
‘ among them to Day, would continue ſo for any
‘ Time. They had ſent away many of their Peo-
‘ ple, and were daily ſending more; they would
‘ certainly ſend out of the Way ſuch as it would be
‘ moſt neceſſary to examine; wherefore theſe Mat-
‘ ters, concerning which an Inquiry was to be
‘ made, would remain doubtful. The Chiefs, and
‘ thoſe People of Diſtinction that were among them,
‘ perhaps would challenge or except againſt the
‘ Commiſſaries on Account of their Rank, and re-
‘ fuſe to anſwer; or if they did, it would be in ſuch
‘ doubtful Terms, according to their known Cuſ-
‘ tom of giving all Kinds of Appearances to their
‘ Affairs, that the moſt converſant in intricate Mat-
‘ ters would be confounded; and this would happen
‘ ſo much the more to thoſe, who had their ordi-
‘ nary Occupations to attend and could not ſpend
‘ much Time to inquire into ſuch Matters. And
‘ if the principal Points of their Plan ſhould yet
‘ remain undiſcover'd, this would make the Matter
‘ worſe ſtill, in that the *Herrnhuters* would continu-
‘ ally boaſt of it, and from this Commiſſion indi-
‘ rectly reap the Advantage of eſtabliſhing them-
‘ ſelves more firmly, and increaſing the Number of
‘ their Sect. They might, indeed, be told, that
‘ Commiſſaries were to be appointed, which alſo
‘ could be done, but then only to inquire into, and
‘ not to determine Matters relating to the Society;
‘ and by intimating this to them, one might diſco-
‘ ver what they had to ſay to it. But there was a
‘ Method more ſafe to come at the Bottom of their
‘ Conſtitution, though it would require a longer
‘ Time. Every Government was intitled to have
‘ an Inſight into, and to examine the Views and
‘ true Intention of all Societies eſtabliſh'd in its
‘ Dominions, to inquire into the Means every one
‘ makes Uſe of, to try whether the ſame are agree-
‘ able to the State in general, be it concerning Re-

ligious or Political Matters, and accordingly to determine, whether, and how far, such a Society was to be tolerated. This was likewise the Duty of every Government, as the Welfare of a Country with which it was intrusted, depended thereon. It had a Right to use such Means as were conducive to that End. When therefore a new Society springs up, which has a considerable Number of Members, who use all Means to become powerful and formidable, a Government must be looked upon as not understanding its Interest, in Case it doth not so far examine into the Foundation of such a Society, its Views, the Means it makes Use of, and its Transactions, little or great, that it may rely on its Members, and accordingly take its Measures in the Governing of a State. This was the more necessary to be observed with Regard to the Society of the *Herrnhuters*, as it was known from History, how often Societies had introduced themselves under the sacred and respectable Name of Religion, which afterwards had mostly contributed to the Ruin of a State, or at least caused infinite Troubles and Disturbances; whereof the Constitution of the *Herrnhuters* at *Herrnhaag* had already produced several Instances. The following Method for an Inquiry appeared the most eligible. An honest, conscientious and learned Man, that has no Connexion with the *Herrnhuters*, nor is of their Church, ought to be placed at *Herrnhaag*. The Society is to be enjoined under a certain Penalty, to have no Meetings, about either Ecclesiastical or Temporal Matters, either by Day or Night, without his Presence. That the *Herrnhuters* may have no Occasion to complain of an Infringement of Liberty of Conscience, he ought to have no Vote in their Society in Ecclesiastical Matters, but he is to be instructed, to set down his Observations concerning their Doctrines, Liturgy, interior

‘ terior and exterior Conſtitution in Church-Affairs,
‘ and to ſend in theſe Obſervations once every
‘ Week; he alſo ought to enjoin the *Herrnhuters* not
‘ to mix Temporal Matters with their Cure of Souls
‘ under any Pretence whatſoever, nor thereby make
‘ it a Plea to exempt themſelves from Subjection
‘ to the Government in ſuch Eccleſiaſtical Affairs,
‘ as do not concern Conſcience and Theological
‘ Doctrines. In Political Matters he ought to have
‘ a Vote, or at leaſt ſo much Authority as that he
‘ may record whatever is tranſacted, and no Tranſ-
‘ action in Civil Affairs, made in his Abſence and
‘ not recorded by him, ought to be of any Validity.
‘ Without his Preſence and Conſent, and without
‘ having previouſly made a ſufficient Inquiry, no
‘ Perſon once received, ought to be ſent from
‘ *Herrnhaag*, and none to be received, unleſs quali-
‘ fied according to the Conſtitution of the Country.
‘ None are to be married till both Parties have
‘ been firſt heard, and the Queſtions propoſed to
‘ them with their Anſwers, are likewiſe recorded.
‘ No body is to be permitted to remain at *Herrn-*
‘ *haag* above ſix Weeks, unleſs he ſettles there as
‘ an Inhabitant, or enters into ſome Service; mean
‘ while he is bound in the ſame Subjection with
‘ the reſt of the Inhabitants of that Place (1).
‘ Thoſe that are Houſekeepers at *Herrnhaag*, are to
‘ be appointed Guardians to Orphans, of whoſe
‘ Subſtance Inventories are to be taken, and what
‘ belongs to them is faithfully to be preſerved, and
‘ not to be deliver'd into the Hands of the Society
‘ or their Directors, who never continue long in
‘ one Place. All Contracts, Wills and Donations,
‘ are either to be made in the ſame Manner as has
‘ been uſed hitherto, or at leaſt, after previous In-

 ‘ quiry,

(1) The Count pretended, that every one that had not been a Twelve-Month at *Herrnhaag*, would be look'd upon as a *Forenſis*, and not be ſubject to the Laws of the Country; and as he continually changed his People, there were in Reality few Inhabitants that could be called Subjects.

'quiry, to be confirmed. A Regiſter of all the 'Inhabitants, of Births and Burials, is every Year 'to be ſent in; and no body is to be allowed, of 'what Condition ſoever, to make any Regulation 'at *Herrnhaag*, unleſs it be firſt approved by the 'Sovereign. The Perſon that is to reſide at *Herrn-haag* on the Part of the Government, is to order 'the Taxes to be levied, that are to be paid. Thus 'a thorough Information will be got of the Con-'ſtitution of the *Herrnhuters* in Spiritual and Tem-'poral Matters, *&c.*

The Sovereign agreed to every Point of this Opinion, offering to pay a Sallary to the Perſon that was to reſide at *Herrnhaag*, and ordered theſe ſeveral Articles to be reduced into an Ordinance. But before this could be done, Count *Zinzendorf* renewed his Correſpondence, wherein he conteſted the chief Point, which was the appointing of a Juſticiary at *Herrnhaag*. As the Society, contrary to the Grant given them, never preſented the Perſon that was to execute that Office, the Government had ſome Time before intimated to him, that there would be a Perſon appointed for that Purpoſe on its Part, in order to be aſſured, that Juſtice was duly adminiſtred. The Count now offered himſelf to be charged with this Employment, and to enforce this the more, alledged, that the Earl of *Granville*, Lord *Baltimore*, and Mr. *Penn*, were Proprietors in ſome Parts of *America*, and at the ſame Time the King of *Great Britain*'s Governors there. He added, that a Member of the Regency of *Büdingen* might come to *Herrnhaag*, once every Fortnight or Month, *to reviſe ſuch Matters, in which*, ſays he, *we cannot conduct ourſelves without Direction*; which was as much as to ſay, ſuch Matters as I ſhall think proper to let him know. Here the Author obſerves, that it is the Cuſtom of the Count, to refer himſelf always to foreign Places and Cuſtoms, the Nature of which, he is very well aſſured, theſe

theſe Perſons he treats with, have no Information of; that he endeavours to ſcreen himſelf thereby from a thorough Examination of the Buſineſs he propoſes, and that he is extremely fond of caſting a Miſt before Peoples Eyes, by producing Writings and Acts and Teſtimonials from foreign Places, though it afterwards appears, that ſuch as gave him theſe Vouchers were impoſed upon by him in the ſame Manner, as he impoſes upon them to whom he ſhews theſe Writings.

Another Point was debated at this Time, which concerned the Preſentation of the Ordinary at *Herrnhaag*, and which the Count eluded by appointing Vice-Ordinaries, who were changed from Time to Time. Upon the whole, the Count could no longer deny, that he, and the Society, had in many Reſpects acted againſt the Grant. However, he had a Plea at Hand, which was to juſtify his Conduct at once. *'Tis a perſonal Fault of mine*, ſays he in a Letter to the Sovereign of *Büdingen*, *and it proceeds, (as 'tis known to the Omniſcient!) from my being uſed, for ſeveral Years, to think no otherwiſe, than if I was a Servant of yours, in your Pay, and under an Obligation of an Oath to you, and never imagined that there could be a different Intereſt between us.* Upon conſidering the Count's diſingenuous and ſelfiſh Dealings, already detected, and which will ſtill more appear hereafter, is it poſſible to believe, ſays our Author, that he could on writing this, be free from the moſt ſevere Reproaches of Conſcience?

New Overtures, ſhortly after this, were made by the Count, in which he acknowledged, that the Conſtitution of the *Herrnhuters* had the Appearance of being *a State within a State*, and deſired, that ſome Statutes, which he had drawn up, might be confirmed. But he was told, that before the Government could enter into the Particulars of his Deſign, it was needful, that ſome Perſon of Credit and Impartiality from a neighbouring State, ſhould be

be required to examine firſt into the interior Conſtitution of the *Herrnhuters* at *Herrnhaag*. This, Count *Zinzendorf* with all his Might oppoſed, as appears by his Letters inſerted here; where he alſo much enlarges on Liberty of Conſcience, but avoids ſtating preciſely the Limits of it, ſaying, *the moſt trivial Matters are ſometimes with us* Caſus ſtantis & cadentis Eccleſiæ; *we cannot always demonſtrate, why we have brought them into the general* Computum *of Liberty of Conſcience.* Laſtly, he offers himſelf here to be appointed, in Conjunction with one of the Members of the Regency, to make ſuch an Examination or Enquiry; at the ſame Time, threatning the Government, that his People ſhould remove, whereby it would be a great Loſer.

Though the Government did not mind his Threatning, being reſolved to put up with a ſmall Loſs, rather than be expoſed to greater Inconveniences in Time to come; yet it was thought proper to examine the projected Statutes of the Count; and theſe being found ſuch, as would confirm the Conſtitution of the *Herrnhuters*, ſhould theſe Articles paſs into an Act: The Sovereign now renewed his Orders, for reducing into an Ordinance the Opinion of the Regency above related, and that one of their Body ſhould be deputed to ſhew the ſame to the Count, and to hear what he had to object againſt it. In Conſequence of this, the Time being appointed for a Conference, the Deputy acquainted the Count with his Commiſſion; who finding, that the Government was firmly reſolved to come at the Bottom of the Affairs of the Society, and that the Statutes projected by him, were not allowed, anſwered with great Warmth, 'that he never could 'conſent to what had been reſolved,—that it was 'Perſecution,—that the People ſhould all remove, '—that the Reſolution taken by the Government 'was a Sign *cadentis eccleſiæ.*' To which the Deputy with much Calmneſs replied: 'that Truth was

'never

'never afraid of an Inquiry, and that he therefore 'was at a Loſs what to think of the whole; if the 'Count made ſuch Reſiſtance, the Government 'would be obliged to publiſh theſe Articles in 'Form of an Edict, whereby all the World would 'be convinced, that it demanded nothing but what 'was juſt; that his Sovereign had no Buſineſs with 'the Count and his Office of Syndic of the Society, 'but with the People ſettled in his Dominions, 'who were his Subjects; that there was not the 'leaſt Thought entertained of infringing their Li-'berty of Conſcience, &c.' The Count hereupon, not without great Emotion, anſwered: 'that he '(the Deputy) was the Occaſion of the Reſolution 'that had been taken; the Saviour would puniſh 'him for it, and all that had a Hand in it, would 'never have any Reſt.' With many other Expreſſions that betrayed a vindictive Spirit, which the Deputy, without Interruption, ſuffered him to vent; and upon the Count's Silence, anſwered: 'that he was not uſed to hear ſuch Sallies of Paſ-'ſion,—he knew that he muſt give an Account of 'his Actions to the Almighty, but that he had 'more Faith in him, than he had Reaſon to believe 'the Count had; that he abhorred Hypocriſy and 'acted upon Conviction; that God looked into 'the moſt hidden Things, and judged according 'to Truth, and not by outward Appearance: That 'he now had a true Idea of the Count, and muſt 'needs acknowledge all that had been wrote againſt 'him to be true, which hitherto he had much 'doubted.' The Conference thus becoming too ſerious, the Deputy thought proper to withdraw, which, when the Count perceived, he changed his Tone, and began to ſpeak in ſo different a Stile from what he had done before, that the Deputy grew quite aſtoniſhed at his ſudden Transformation. The Count with great Prolixity now endeavoured to inſtil into his Mind a favourable Opinion of the

Society,

Society, telling him, that there was a great Unanimity among the Brethren, and excellent good Order obſerved by them, inferring thence, that there was no Neceſſity of appointing any Perſon to reſide at *Herrnhaag* on the Part of the Government; that ſuch a Perſon would be dangerous to the Society, and occaſion all its Members to withdraw, and thus in a ſhort Time the Place would become uninhabited, to the no ſmall Loſs of the Government. At length Count *Zinzendorf* propoſed, that in caſe it abſolutely was inſiſted upon that a Perſon ſhould be appointed, he might reſide in the next Village, which being denied him, the Conference ended to the Satisfaction of neither Party.—Here the Author mentions, that the Count, looking upon that Deputy, as a Man of great Influence with the Government, had endeavoured at ſeveral Times to bribe him, whereof he relates the Particulars. When this failed, he had offered him a lucrative Employment from the Society, according to which he ſhould give them his Advice when Occaſion required, but at the ſame Time remain in the Service of the Government; and this being again rejected, had ſought to engage him in the Service of a Relation of his. Theſe, ſays the Author, are Artifices, which in ſome Reſpect might be overlooked in a Negotiator, but are unworthy of a Perſon, that ſets up for a Reformer, and who ought to convince only by Strength of Argument and not by Corruption.

To give the Reader an Idea of the Statutes, which Count *Zinzendorf* propoſed to the Government, and which to the Number of Twenty-ſix are at length inſerted here, we ſhall, for Brevity ſake, only mention the Heads of the moſt material, and the Subſtance of the Remarks made on every one of them. The firſt regards Liberty of Conſcience and the Church-Diſcipline of the *Herrnhuters*, which they deſire to have confirmed anew. As to Liberty of Conſcience, (obſerves the Author) 'tis a Point inno-

innocent in itself and cannot be denied; Belief and Conscience being not subject to the Civil Power. But then, Count *Zinzendorf* will not determine, what he would have understood by it. As nothing is more easy than to make any Thing a Case of Conscience; the Government had experienced already too often, that the Count comprehended political Matters under that Denomination, and that, according to him, *trifling Matters are oftentimes* Casus stantis & cadentis Ecclesiæ, that *he therefore cannot always demonstrate, why he has brought such Matters in the general* Computum *of Liberty of Conscience, and not rather specified them*; that is to say, he cannot, or rather will not demonstrate, why such and such a Case is a Case of Conscience; he will not specify, or in more plain Words, he will not admit that this Article shall be examined. Thus, whenever he should think himself strong enough, he need but tell his unadvised Flock, that to suffer such and such Things from the Government is a Case of Conscience, against their Liberty of Conscience; that, *by Right*, they ought not to give Taxes to the Government, as he affirms in his *Homilies on the Wound-Litany* (1); and the imprudent People will soon shake off their Obedience, dethrone Princes and gain that by Force, which he now endeavours to get by Craft. This Judgment is not too severe (continues the Author,) if we consider, what the Count says in plain Words, in a Letter to one of the Members of the Regency, dated *February* 17, 1747, by mentioning the Difference the Society had with the King of *Denmark*, about their Settlement in his Dominions, (which they had also ob-

 tained

(1) This Book the Count has dedicated to his Lady; he says there page 130. *Er. (der Heiland)* &c. *Translated.* He (the Saviour) was surprisingly simple, he had not one Thought more than was needful for him, he judged very wisely of every Thing, he knew immediately to accommodate himself to Circumstances; for Instance, he said, we should *by Right* pay no Tribute, but they demand it, they will have it, give it them.

tained under falſe Pretences), viz. *In this Difference, we ſhall, at laſt, be obliged to anſwer* Argumentis Regum. This ſhews his Willingneſs and Diſpoſition to act whenever he ſhall have ſufficient Power. —As for the Church-Diſcipline, 'tis obſerved here, that the Government thought it moſt improper, without a further Explanation and Enquiry, to confirm the Demand; as it was known, that the Count, by Artifices ſcarce credible, kept his People in a blind Obedience and Fear, and only left the Government the Shadow of a Civil Power; that he pretended an unlimited Liberty of Conſcience, and exerciſed a moſt arbitrary Power over the Conſcience of his Followers, more than ever the Church of *Rome* had aſſumed. None of them when ſick were at Liberty to ſend for thoſe they had Confidence in; married People, though they had lived ſeveral Years in Wedlock, and had Children grown up, were not looked upon as lawfully married, unleſs they performed the conjugal Duties in the Preſence of the Elders, which could be proved by Affidavits made in the Courts of Juſtice, *&c.*

The ſecond Statute related here, implies, that an Huſband or Father ſhall not be intitled to claim his Wife or Children from the *Herrnhuters*. The Author ſhews here the dangerous Conſequences of ſuch a Statute, which, ſhould it paſs, the *Herrnhuters* would have it in their Power to diſannul Marriages, and break the Ties between Parents and Children whenever they pleaſe, and to do that under Colour of Authority, what they had already done of their own Accord. He further ſays, that 'tis not the Care for their Souls, as they pretend, that makes them deſire ſuch a Statute, but worldly Views. The Subſtance of ſuch Wives and Children, and what they inherit, comes into the Hands of the Chiefs, who never continue long in one Place, and the poor Owners are ſent into all Parts of the World, according to their Cuſtom. Thus they loſe

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their Property: And as for such Children as are poor, the Society has this Advantage over them, that having brought them up in their Errors from their Infancy, there is no Likelihood they will ever quit them.

From the fourth, fifth, and sixth Articles of these Statutes, whereby the *Herrnhuters* pretend to be of the *Augsburg Confession*, the Author observes; that the Count's View by this Pretence was, in all Appearance, no other, than to have a fresh Document in his Hands, in Case he had obtained the Confirmation of these Statutes, to shew to the World, that his Sect were Lutherans. This is the sly Course he steers, in order to conceal his Doctrines, and his *Respublica clericalis*, which are so repugnant to that Confession. But these Endeavours proved fruitless, as the Government already knew, that he made use of Denominations just as his Convenience required. Besides, People of all Religions were promiscuously admitted into the Society, and suffer'd to remain in the Opinions they had brought along with them, provided they conform'd to the Count's Plan, by obeying his Orders, or those of the other Chiefs he had made Partakers of his Authority. These very People, who would pass here for Lutherans, afterwards absolutely denied themselves to be such; and it has been already observed from the Count's own Letters, that he sometimes called them *Reformed*, and at others *Mennonists*, *Dissidents from Lutheranism*, &c. which shews, that the supreme Bishop or *Papa*, under whose Direction, and by whose Influence all Schemes are carried on, can bend, like a Reed by every Turn of Wind, as often as he pleases; and that his Plan is no other than a Worldly one, to which Religion itself only serves as a Cloke or Pretence.

The eighth Article was calculated for this Purpose, that the Society should have Liberty to turn out whosoever did not behave according to their

Conſtitution. This the Government could not abſolutely comply with, as their Conſtitution was ſtill a Myſtery. Otherwiſe they would have been inveſted, *ipſo facto*, with a Power of acting in an arbitrary Manner, turning out Huſbands and keeping their Wives and Children, provided the laſt acted according to the Plan of the *Herrnhuters*.

In the Ninth Article it was propoſed, that the Government ſhould be at Liberty to appoint a Perſon to be preſent at the Adminiſtration of Juſtice; but it was ſaid at the ſame Time, that this Perſon muſt be a Member of the Society of the *Herrnhuters*. A pretty Kind of Expedient, which, had it been accepted, would have enabled them to keep their Plan ſecret for ever. Beſides which, the Article itſelf was couch'd in ſuch a Manner as made it appear, that Count *Zinzendorf* would have eaſily made himſelf Proprietor of *Herrnhaag*, had this Requeſt been granted.

The Tenth Article ſhews ſomething of the œconomical Conſtitution of the *Herrnhuters*. According to the Count's Letter to one of the Members of the Regency, inſerted here, they have a Company, *independent* on the *Society*, called the *General Deaconſhip*, which has the Diſpoſal of more than two Millions of Money for the Benefit of all their Colonies in *Europe* and *America*. There are alſo *Special Deaconſhips* depending on the *General Deaconſhip*, which direct the Intereſt of every Colony in particular. According to this Statute, none are bound to give an Account of their Tranſactions to the Government. Thus, ſays the Author, it has no Right to aſk them: *Papa quid facis*. Now, were this Demand granted, they muſt of Courſe become independent, and the Government would have conſented to the erecting *a State within a State*. Moreover, what they call their *General Deaconſhip*, may be looked upon as a Sovereign and Independent Body in every particular Colony of the *Herrnhuters*.

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though it be a fluctuating one, which is ever changing its Abode, and on that Account is called by the Count and his Brethren *a Collegium ambulatorium*. A King, let him be never so powerful, must dread such an invisible Body, the Bottom of whose Transactions can never be fathomed. This calls to my Mind a Story related of one of the *Herrnhuters*, on Occasion of a Law-suit, which he had at *Büdingen*, who declared, that this *General Deaconship* already look'd upon itself to be more powerful than the greatest Duke in *Germany*. Should the *Herrnhuters*, or rather these *States General of all their little Republics* be permitted to carry on their Measures without Interruption, for only half a Century, 'what Consequences, asks the Author, may not be 'expected from their Aggrandizement, chiefly as 'their Scheme is carried on under the Mask of 'Religion?'

By the Eleventh Article of these projected Statutes, the *Herrnhuters* desire, that no Regulation shall be made at *Herrnhaag*, without the Concurrence of this *General Deaconship*. Hereby likewise they put the Prerogatives of the Sovereign in Competition with a foreign and unknown Body, that pretended to Independency. They left indeed the Name of Sovereign to him, in whose Dominions they dwelt, but then they refused being dependent on him, excepting such Cases where their Leaders should be consenting. Certainly, no better Contrivance could have been framed for concealing their Constitution. 'A *Richelieu*, a *Mazarin*, says 'the Author, never laid a more firm Plan for aggrandizing the Crown of *France*, nor have their 'Successors shewed more Attention in executing 'their Projects, than are made Use of by the Chiefs 'of the *Herrnhuters*, in laying their Plans for a 'temporal Government and removing all Obstacles 'that might thwart it. *O! quantum religio potuit 'suadere malorum.*

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The Fourteenth Statute concerns their Myſtery in matrimonial Affairs, which they endeavour, by the Propoſals made here, to conceal. But the Government neither could, nor would comply with this Article, as it thought it to be its Duty to have Matters of ſuch Conſequence thoroughly inquired into, that no Body be forced into Wedlock *by their Lots*, nor the Authority of Parents be injured, who by Nature have a Right to concern themſelves in the Marriages of their Children.

In the Fifteenth Article, the Chiefs of the *Herrnhuters* repreſent the two Choirs of unmarried People as *a Pidgeon-Houſe*, deſiring they may be treated as ſuch, and that no Enquiry be made about their *going in and coming out*, looking in general on their Method of ſending People away, as a *Principium ſtantis & cadentis Eccleſiæ*.

By the Twenty-third and Twenty-fourth Articles, they endeavour ſtill more to eſtabliſh the Authority of their College of *Deaconſhip*, by inſiſting, that this independent Body, ſhould have the Deciſion of Matters concerning the Revenues, the Government was intitled to from its Subjects, the *Herrnhuters*, that lived at *Herrnhaag*. A daring Demand, indeed, but not to be wondred at, if we conſider, that the *Herrnhuters pretend to a Theocracy*, as appears by the Count's own Letter dated *January* the fifth 1748, and thoſe of his Brethren, ſent to the Regency of *Büdingen*, wherein 'tis ſaid in plain Terms: *that all the Sovereigns on Earth, either muſt conſent to the Theocracy in the* Moravian *Brotherhood, or have no Brethren in their Dominions.*

Our Author, having related the above projected Statutes, and made his Remarks thereupon, reſumes his hiſtorical Account of what further happened between the Government and the *Herrnhuters*. As the Count, in the Conference held with the Deputy of the Government concerning theſe Statutes, (whereof a Detail has been given above) had too much

much expoſed himſelf, he now thought proper not to be ſo buſy himſelf, but act his Part by Means of the Inhabitants of *Herrnhaag*. A Memorial was given in by them, wherein they pretended to be ignorant of what had happened between the Count and the Government, and yet contradicted this Aſſertion, by mentioning the very Tranſactions that had paſſed. They inſinuated likewiſe, that it might ſo fall out, that they ſhould *emigrate*; that it was improper to appoint a Commiſſion to inquire into their Affairs, and propoſed, that ſome of the Members of the Regency ſhould be ordered to treat with their Deputies about regulating the Points in Diſpute. To which this anſwer was given, that, it being neceſſary, a thorough Enquiry ſhould firſt of all be made into the Civil and Eccleſiaſtical Affairs of the Society, Meaſures would be afterwards taken with Regard to thoſe Matters they had propoſed. Thus the Government remained ſteady in its Reſolution, for putting ſome Body on its Part at *Herrnhaag*, to inſpect the Conduct of the *Herrnhuters*; but the Perſon pitched upon for that Purpoſe, having during theſe Tranſactions engaged in other Affairs, ſome Time paſſed before another could be found out, who might be fit for ſuch a Truſt.

In the mean while Count *Zinzendorf* left *Herrnhaag*, and by a Letter dated at *Herrnhut*, acquainted the Sovereign, that he would not any further meddle with the Affairs of the Society in the County of *Büdingen*. Yet two Months after he returned, having ſent before him a truſty Perſon named *de Damnitz*, to ſound, whether Things could not be brought again into a Way, that might favour his Plan and ward off the intended Enquiry. Several Letters and Meetings paſſed between this Gentleman and one of the Members of the Regency, a Detail whereof would be too tedious to the Reader. 'Tis ſufficient to ſay, that the firſt intended to gain over the Government by Propoſals of increaſing its

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Revenue, and by other advantageous Offers: But as Intereſt was not what the Government aimed at, and as it was reſolved to do its Duty, and be convinced that nothing paſſed at *Herrnhaag* but what could be juſtified, theſe Overtures, how craftily ſoever they were contrived, made no Impreſſion upon it. Here the Author obſerves, that Mr. *de Damnitz* in one of the above-mention'd Letters, dated *Decem.* 30, 1747, avers, that the Church of the *Herrnhuters* was eſtabliſh'd twenty-five Years ago, and that the Count affirms the ſame in another Letter, which, adds he, ' is a plain Acknowledgment, ' that *Herrnhutiſm* is a new Sect, and cannot pretend ' to the *Augſburg* Confeſſion.

When the Chiefs of the Society found, that by Craft they could not hinder the intended Enquiry into their Affairs, they had Recourſe to other Means, in Order to compel the Government to deſiſt from it. The Count had often profeſs'd, he had *nothing in View but to promote the Intereſt of the Sovereign of* Büdingen; *that he acted the Part of* Chriſt, *who came into the World, not to be ſerved but to ſerve*; and though he knew, that theſe Proteſtations were ſuſpected as ſo many Baits, yet at this very Time he put it ſtill more out of Doubt, that he was not the Perſon he fain would have People believe him to be. All Hands were ſet to Work by his Orders to prevent the Government from looking into the *Sanctum Sanctorum* of his Plan, which, as it could not be hinder'd by fair Means, Mr. *Beuning*, his Brother, was required to exert himſelf in this Behalf. It has been obſerved above, that this Gentleman had advanced a conſiderable Sum of Money to the Government at 4 *per Cent* on ſome Eſtates mortgaged to him for thirty Years, the Rents of which were gradually to repay him both Principal and Intereſt. Though ſix Years had not yet paſſed of this Time, he was ſet on, to demand back his Loan, in Order to diſtreſs the

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Government by so untimely and unforeseen a Demand. The Government, however, consented to the Discharge of the Debt within a certain Term agreed upon, and this occasion'd a further Delay of the intended Inquiry, as it would not give the Chiefs of the *Herrnhuters* an Opportunity of representing to the World that such a Step had been taken by it, as a Resentment for the Loan's being demanded. Nay, it gave an additional Proof of its Lenity, by granting the Society a Toleration for five Years, during which Time Things should remain in the State and Situation they were then in.

The *Herrnhuters*, who were bent on embarrassing the Government as much as possible, requited very ill this Act of Generosity. They got *Beuning* to make over the Loan to the King of *Poland*, they also offer'd to a neighbouring Prince to transfer this Demand on him, and that he should march Troops into the County of *Büdingen* and possess himself of the Mortgage. They imagined, that whilst the Government was brought into a Labyrinth of Troubles, they should reap a considerable Advantage therefrom; *viz.* that by offering their Assistance, towards the Discharge of the Debt, they should easily extort a Grant of that Independency they had hitherto been unable to obtain by their artificious Turnings and Windings. This the Author proves by Count *Zinzendorf*'s Letters, wherein Overtures of this Kind are made; adding likewise, that at the very Time the Loan was to be discharged, the Society offer'd to lend to the Government a Sum of Money towards paying the Debt, and that the Estates, mortgaged to *Beuning*, should be mortgaged to them. But the Sovereign, being already too well acquainted with the Views of these People, chose to clear the Estates by an entire Discharge of the Mortgage, rather than to have any Connexion with the Brotherhood in such Affairs; and thus the Count's Projects were render'd abor-

tive. ‘ It would be too prolix, continues the Au-
‘ thor, ſhould I relate all the Contrivances and
‘ Turns the *Herrnhuters* made Uſe of only in this
‘ Money Affair, and it muſt be looked upon as an
‘ Effect of Providence, that they did not ſucceed
‘ in their Schemes. They never believed, that the
‘ Government, which they had brought to Straights
‘ by thus unſeaſonably calling back the Loan,
‘ would be able, in the Time appointed, to diſ-
‘ charge it. They never imagined, that this Step,
‘ by which they thought indirectly to ſave their
‘ Plan and get, on the Part of the Government, a
‘ Confirmation of their Conſtitution without a
‘ previous Inquiry, would become a Means to the
‘ Government for the better diſcovering and expe-
‘ riencing what theſe People were, who hitherto
‘ had cover'd every Thing with the Cloke of Re-
‘ ligion and Liberty of Conſcience. *Quos Deus*
‘ *perdere conſtituit, eorum conſilia dementat.*’

It has been ſaid, that the Government granted to the Society a Toleration for five Years, which commenced in *February* 1748. It was reſolved patiently to expect the Expiration of that Term, before it proceeded any farther in examining the interior State of that Sect. But this Calm, or Truce, laſted no longer than till *October* 1749, when the Sovereign of *Büdingen* died, and his Son inherited his Dominions. On this Occaſion, the *Herrnhuters* that lived at *Herrnhaag*, like all other Subjects of that County, were ſummon'd to take the Oath of Allegiance and Fidelity; which in the Main they did not refuſe to comply with, but made Exception againſt a Clauſe contained in the Form of the Oath, according to which they ſhould in expreſs Terms promiſe, *that under Colour of their Conſtitution, they did not deſire to ſubject themſelves, nor would be ſubject to Count* Zinzendorf, *or any other Chief ſet by him, or by thoſe that belonged to him.* As this Demand was a very reaſonable one, and had

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not the leaſt Shadow of an Attempt on their Liberty of Conſcience, and as the Government conſented, that in lieu of taking the Oaths they ſhould only *promiſe* to fulfil what was contained in the ſaid Form: It muſt appear ſurpriſing, that theſe People, who deſired the Protection of a Government, ſhould nevertheleſs refuſe to give thoſe Aſſurances of Fidelity that were required of them. Yet ſo far were they blinded by the Influence of their Chiefs, that they gave in ſeveral frivolous Writings, in Order to evade what was ſo juſtly inſiſted upon, which made their Conſtitution become more liable to Suſpicion: For, at the ſame Time they denied their being in Subjection to Count *Zinzendorf*, they refuſed averring it in an authentic and legal Manner.

Time, however, was given them to take their final Reſolution, and it being perceived, that all the Lenity they were treated with, could not bring them to a Senſe of their Duty, the Government found itſelf, at Length, obliged to iſſue a Proclamation, dated *Feb.* 12, 1750, whereby they were enjoined to withdraw from its Dominions, within the Space of three Years, and in the mean while to diſpoſe of their Effects; which Time, joined to the two Years, during which they had already been tolerated, *viz.* from *Feb.* 1748, make out juſt the five Years Toleration formerly granted them. In this Proclamation all the Tranſactions that had happen'd with Regard to the *Herrnhuters*, and the Conduct of their Chiefs, from the Beginning of their Reception in the County of *Büdingen*, are related in a ſummary Manner, in Order to make the World ſenſible of the pernicious Schemes of this Set of People, and the Indulgence that had been ſhewn them. However, Liberty to remain at *Herrnhaag* is there granted to all, that had never ſerved any Office (1) in the Brotherhood, and were

(1) This Clauſe was thought to be abſolutely neceſſary: For, ſuch

willing to take the Oath of Allegiance limited in the Manner as above, and leave the Sect, or would be content with exercising their Worship in private, they, their Servants and Families. They are, moreover, assured, that they shall have full Liberty of Conscience, and be protected against the Artifices of their Leaders. The Government having also received Intelligence, that the Chiefs used unlawful Means to make those among them, that were not yet entirely *fitted into their Plan* (as they usually express it) remain in the Society, by debarring them from *Water and Pasture*, which is a Phrase of the Society, and implies a Denial of Necessaries, and Communication with others of the Society; a second Proclamation was issued, in which the Chiefs were admonish'd to abstain from usurping any such like Power over their Flock; and those that had Room to complain were advised to make their Application; with Promise, that impartial Justice should be administer'd them, whether they chose to remain at *Herrnhaag* or not.

There is no doubt, but the Leaders of this Society, on the Publication of these Orders, were artful enough, to make their Followers believe, that this Step taken by the Government, was a real Persecution,

such as serve Offices, are already instructed, either in Part or in the Whole, in the Plan of the Society, and have received their Orders how to behave from the Chiefs of the Society, the *General Deaconship* and the rest of these Heads that form *a State within a State*. Now as they have as much Regard for such Orders as for the Gospel, it would have been impossible, to purge *the State from another State* growing up in it, by leaving these People there. Their Church-Government and chief Plan would have remained unalter'd as long as these remained and had Communication with the *Herrnhuters*. Thus those that had served Offices were excluded from having Liberty to remain; and 'tis well known, and appears by several Instances in this Treatise, that these People can speak of, and pretend to, whatever they please and Convenience suggests to them. Had they even complied with taking the Oath of Allegiance, the Government nevertheless would not have been in Safety, and perhaps *the last Evil had been worse than the first.*

ſecution, which, as Martyrs, they ought to ſuffer for *Chriſt*'s ſake: For, it appears by the Account given us in this Book, that the deluded People at *Herrnhaag* publickly rejoiced at theſe Injunctions. They alſo delivered in an Inſtrument, made before a Notary-Public and Witneſſes, wherein they declared, *that, ſhould they renounce Count* Zinzendorf, *they would fall under the Cenſure of theſe Words of Scripture*, whoever denies me before Men, him will I alſo deny before my Father which is in Heaven; *and that ſhould the Count himſelf give up his Office and Care of them*, quoad eccleſiaſtica et œconomica, *they could not poſſibly conſent to it.*—I ſhall beg Leave to offer here to the Reader a few Remarks, which the above-cited Author has ſcattered here and there in different Parts of his Performance. 'It has been 'already obſerved, ſays he, that the Chiefs of the 'Herrnhuters, by whom theſe People were ſet on 'to give in this Declaration, ſtick at nothing, pro-'vided it ſuits their Convenience. This Inſtru-'ment, among the many Inſtances above given, 'ſerves as another Proof for making good the 'Truth of this Aſſertion. As their Plan is only 'founded upon worldly Views, which they cover 'with the Cloke of Religion, the Scripture itſelf is 'not ſacred enough in their Eyes, to hinder them 'from making a bad Uſe of it, nor do they ſcruple 'to lead their People to an idolatrous Veneration 'of the Count. No body deſired of them, that 'they ſhould deny God, Chriſt, or any other Truth 'or Doctrine, contained in the Scripture. But 'their Chiefs inſiſt that they ſhall be ruled by the 'Deciſions of the Count, according to his Views 'and Plan for eſtabliſhing his *Supremacy*; and upon 'the Government's endeavouring to hinder it, they 'make them believe, that this is a Requeſt, which, 'ſhould they comply with it, would be denying 'God.—It appears alſo by this Declaration, that 'they allow ſuch a Right to the Count in *eccleſi-*

'*aſticis*

‘ *aſticis & œconomicis*, as *he himſelf* cannot give up,
‘ that is to ſay, they will in theſe Points be ruled
‘ by him alone and thoſe that depend on him,
‘ which is the College of the *General Deaconſhip*,
‘ that pretend to Independency wherever they are,
‘ as has been above obſerved. The Count *compre-*
‘ *hends all Matters under Liberty of Conſcience*; and
‘ *his Diſcipline relates to nothing but temporal Affairs*;
‘ he exerciſes an unlimited Power over his Fol-
‘ lowers, pretending ſometimes to a *Theocracy*,
‘ ſometimes to a *Hierarchy* in his Church, and this
‘ excludes all Civil Governments whatſoever. Nay,
‘ the Event has ſhewed, how great and indiſſoluble
‘ the Tye is between him and his Followers, as they
‘ choſe to quit the Country rather than give up
‘ their Dependency on him. Let us ſuppoſe, a
‘ Prince makes himſelf Maſter of a Country, which
‘ was under the Subjection of another. The Con-
‘ queror requires of the Inhabitants, that they ſhall
‘ take the Oath of Allegiance, and commands thoſe
‘ that do not incline to give up their Fidelity to
‘ the former Maſter to quit the Country. Is it to
‘ be believed, that many will withdraw? Hiſtory
‘ evidences the contrary, and at the ſame Time
‘ ſhews, that the Inhabitants of a conquered Pro-
‘ vince, in ſuch Caſes, look upon the Bonds which
‘ held them to their former Maſter as diſſolved,
‘ and enter into new Engagements with the Con-
‘ queror. Now, the *Herrnhuters* are deſired to give
‘ up their Dependency on the Count; this is de-
‘ manded of them by a Government, whoſe ſu-
‘ preme Power they acknowledge by Words, and
‘ to whom they profeſs, they are obliged to be
‘ obedient and ſubject; and yet their Actions and
‘ Writings ſhew the contrary; they rather chuſe to
‘ quit the Country than give Proofs of their Al-
‘ legiance, as other Subjects in that Country do.
‘ Is it not hence inconteſtible, that the *Herrnhuters*
‘ are made more ſubject to *the Head of their Church*,

‘ than

'han to the Government, whoſe ſupreme Power
‘ they, by Words, acknowledge; and that their
‘ Obedience to a Government laſts only ſo long as
‘ *this Head of their Church* will have it. *Locke*,
‘ that great Champion for Toleration, judges ſuch
‘ People unworthy of being tolerated. It is his
‘ Opinion, that a Church can have no Right nor
‘ pretend to be tolerated, which debars the Prince
‘ of any Part of his Juriſdiction, Power and Right
‘ in temporal and civil Matters over its Members,
‘ and in which ſuch as go over to it, put them-
‘ ſelves under the Protection of another Prince, and
‘ become obedient to him in Matters concerning
‘ their Life and Conduct, in ſuch a Manner as to al-
‘ low a greater Power and Diſpoſal in theſe Matters
‘ to the Head of their Church than to the Govern-
‘ ment they live in, and dare not be obedient to the
‘ latter any further than this Head will allow.

It ought not, however, to be ſuppoſed, that Count *Zinzendorf*, after ſo much Vexation cauſed to the Government of *Büdingen*, eaſily relinquiſh'd his Proſpect of eſtabliſhing there *a State within a State*. According to our Author, he aſſumed all Manner of Shapes, to retrieve this Loſs. In his Letters ſent from *London* to the Government, he endeavoured with all his Might, to have theſe Proclamations repealed, and to this End, ſometimes uſed Menaces, ſaying, that he had kept ſomething in Reſerve, and that the *Collegium Advocatiæ Unitatis*, (which I ſuppoſe is that formidable Body called the *General Deaconſhip*, directed by him) ſhould meddle in the Affair, and at other Times made Offers of a pecuniary Kind. But the Government was unconcerned at his Threatning, as Juſtice was on its Side, and as for Intereſt, it had already ſhewn, that this was the leaſt Point it had in View, otherwiſe it would not have taken a Step, whereby it was ſure to become a conſiderable Loſer. Thus the Count's Endeavours for repealing the Proclamations, (which

would

would have furniſhed him with a new Vouchers for the pretended Orthodoxy of his Sect) proved fruitleſs and abortive.

The Author ends his Treatiſe, with appealing to every unprejudiced Reader, to judge from the whole Tranſaction, whether a Government could poſſibly have ſhewed greater Lenity to the *Herrnhuters*, than that of *Büdingen* has made appear, and whether it could have choſen a milder Way to extricate itſelf from their Chiefs, than by enjoining their Society to *emigrate*; chiefly as Count *Zinzendorf* had ſo often before threatned an *Emigration*. His Wiſhes in the Preface are, 'that God may 'preſerve all States from being involved, in the 'Manner the Houſe of *Büdingen* had been with the '*Herrnhuters*, which, however, adds he, can be no 'Blemiſh to its Honour, as it had no ſooner got 'an Inſight into their dangerous Conſtitution, than 'it diſintangled itſelf from them, even at the Ex-'pence of temporary Advantages, and the Loſs of 'a Revenue from a Place inhabited by them; and 'thus preferred the public Good to private Intereſt. 'He alſo wiſhes, that God may open the Eyes and 'Underſtanding of every Body, to enable him to 'diſcover, that the *interiour State* of the Brother-'hood doth not agree with the *external Appearance* 'it makes, and that their Conſtitution is ſo artfully 'contrived, that it may, with very good Grounds, 'be reckoned among the *political Evils*; in the 'ſame Manner as their Doctrines have long ſince 'been accounted among the *Evils of the Church*, by 'Divines of the greateſt Integrity, and that upon 'very good Grounds.'

APPEN-

APPENDIX. Numb. I.

The last responsorial Letters of the Theological Faculty *at the University of* Tubingen, *to his Most Serene Highness the Duke of* Würtemberg, *against Count* Zinzendorf. *Translated from the Original* German *.

May it please your Most Serene Highness,

YOUR most serene Highness has not long ago graciously enjoined us: That, whereas Count *Zinzendorf* by Letters dated at *Marienborn*, on Occasion of a General Synod to be held there, has proposed, that some of our Body might be deputed for a solemn Visitation of the Churches there; and whereas Things are so circumstanced, that our Theological Faculty as well as chiefly some of its Members, seem to be particularly concerned therein, besides that those many Consequences which from some Time have arisen in this Affair, and are increasing, appear of very great Moment; We therefore, after having more fully informed ourselves from those Papers your most serene Highness has communicated to us, and after having conferr'd together about the Matters therein contained, should make our Report to your most honourable Privy Council concerning such Things as are known to us and relate thereto, adding moreover, our most humble Opinion on the Whole.

In Obedience to your gracious Command, we, the Divines of the Faculty, have immediately assembled, and carefully and with Assiduity jointly consider'd those Matters, and after repeated Deliberations, have conscientiously and according to our best Knowledge, drawn up the following Sketch on those very important Heads, that relate to this Affair, which agreeably to our Duty we lay before you.

Though the proposed Method for a solemn Enquiry might in itself appear necessary, convenient and useful, chiefly as it concerns such religious Matters, as have already spread so much and are become so great and dangerous a Controversy, that the whole Church is interested therein; yet we cannot help saying, that, in applying this Expedient to the Affair of the *Herrnhuters*, chiefly their proposed General Synod shortly to be held, many very important Reasons occur, which *in concreto* and *in materia subsistrata* shew such a Synod to be unnecessary, of no Utility and detrimental; and make it to be feared, that our Church may easily receive a notable and irreparable Damage from an Enquiry not well brought about; whereas on the contrary, the Party of the *Herrnhuters*, according to their usual Way of proceeding, will put itself into such a Posture and Countenance, that whatever may be the Issue thereof, they may promise to themselves a great and considerable Advantage from it.

In the first Place, such a solemn and personal Inquiry must be looked upon as an unnecessary spinning out of Time; since the chief Points in Debate are already plainly and sufficiently set forth in the public and authentic Acts of both Parties, whence they may much more easy and with greater Certainty be judged, than from all verbal and personal Conferences; which in all Appearance are intended by this General Synod. On the Part of the Society of the *Herrnhuters*, their authentic Monuments, which they never

* *The Reader will be pleased to observe, that if any small Difference here and there appears between the* Latin *Appendix in the former Edition of the* Candid Narrative, &c. *and the present Translation, it arises solely from the Original* German, *to which I thought it my Duty to keep with the utmost Fidelity.*

never can disown, are in every body's Hands, *viz.* the Count's *Synopsis of Doctrines* (*Lehrbüchlein*); his many *Sermons* (*Gemein-reden*) now, for the greatest Part, printed together in some Volumes; the many *Hymns* and *Cantates*, as they themselves term them; the *Büdingian Collections*, *Opinions and Letters*; a Book published under the Name of *Siegfried*; a Book intitled the *Reign of the Cross* (*Creutzreich*) and another newly published by one who calls himself *Albinus Sincerus*, under the Title of *Heilmleuchtung des Dr. Baumgartens*.

On the Part of these Divines of our Church, that have confuted these Writings and admonish'd the Unwary against them, are to be met with *Schinmeier's geistliche Kinderpest*; *Winckler's* Writings; an *epistolary Schediasm* (*Brieflicher Aufsatz*) of an anonymous Author, which has met with great Approbation, and is joined to *Andrew Grose's first and last Answer with several Appendices*; *Dr. Baumgarten's Theological Opinions*; *Dr. Benner's latin* and *german* Writings on this Subject; *Fresenius's Collections*, which are still carrying on, and several others. Thus by collecting from the Writings on both Sides, a fair and sufficient *Species Facti*; one or more public Replies could be made in the usual Manner, in case Necessity should require it, whereby the whole Matter would be set in a sufficient Light, so that whole Churches, as well as an innumerable Number of private People, who are no less concerned therein, might get an Insight into the Case and judge thereof accordingly. But, as the Followers of *Herrnhutism* have always hitherto carried it high, and ever claimed Victory beforehand, pretending to have abundance of Right and more than was required on their Side; as by a high-strained *Disciplina arcani* they have constantly endeavour'd to discover no more of their most important Matters than what they thought fit; as their Custom is to pretend *it to be beneath the Dignity of the Count and the Society*, (according to their own Words, to be met with in their Writings) to answer such Charges, laid by private Persons against them, as are too difficult for them to remove; as they have always avoided to answer in a precise and particular Manner the Objections brought against them by Men of Probity and Conscience, and in lieu thereof have treated their Adversaries in a most ignominious Manner in all their printed and written Acts, calling those Writings published against them ' complete Libels, ' wherein nothing is contained that ought to be believed, *&c.*' *quasi re bene gesta*; nay, as they have made Use of Means in no Ways commendable, for eluding this Way of convincing and clearing up the Matter: This Conduct hitherto observed by them, conformable to certain Maxims of their own, gives us scarce Room to promise ourselves an impartial and sufficient Search after Truth in this Affair, let it be undertaken in *Foro quasi privato* or *publico*. The Rev. Mr. *Fresenius* in the Proem to his first Collection, has mentioned many Things of Importance relating to this Article, worthy to be consider'd in this Preliminary Question, to which the *Herrnhuters* have never answered, although they concern the principal Points of the Cause.

Secondly, We take it to be a useless and superfluous Step in the Leaders of *Herrnhutism* to repeat this Demand again, as far it regards our Theological Faculty. Above two Years ago, when almost the same Proposal was made us by a particular Letter in the Name of the Theological Seminarium of the *Herrnhuters* and its Chiefs; we amongst other Things answered in the following Manner:

' In the second Place, as an infinite Number of Facts, according to what ' you write yourselves, and as many Objects must be subjected to Enquiry; ' yet as one Party, without hearing the other, cannot be believed, the Case, ' by sending certain Deputies, could not be brought to the desired *ἀκριβεία*, ' which 'tis necessary should be founded on juridical Proofs; moreover we

' cannot

' cannot in this Reſpect, take upon ourſelves a deciſive Authority or Ec-
' cleſiaſtical Juriſdiction which ought to be the Foundation of ſuch a Com-
' miſſion; nor has there been made any Compromiſe; not to mention other
' Difficulties of no leſs Moment: We therefore, in Order to learn the true
' Sentiments of the Society of the Brethren, and to cut off all Difficulties
' and further Controverſies, think it moſt fitting you ſhould make a public
' Inſtrument, wherein without Exception, you profeſs to be of the unalter'd
' *Augſburg* Confeſſion, and this being ſubſcribed by the Elders of the So-
' cieties, lay it yourſelves before the *Corpus Evangelicum, &c.* This, with
the reſt may be ſeen in the *Reign of the Croſs*, (*Creutzreich*) Append. Num.
79, pag. 240. where, without Neceſſity and without our Intention, this
Anſwer was ſoon after inſerted, but on what Account it was made public,
we were not in the leaſt at a Loſs to conceive.

As theſe Reaſons ſtill ſubſiſt, and in this new Caſe deſerve ſtill more to
be urged; we in this Place repeat the ſame with the more Earneſtneſs, as it
appears to be unneceſſary and even ſuſpicious, that they abſolutely refuſe
the equitable and compendious Way of ſubſcribing to the *Augſburg* Con-
feſſion, and look upon it as a Thing they no Ways either can or will em-
brace. Now, as they refuſe this, their Propoſals to which they now in-
tend to give Weight by public Authority, are of much leſs Value, and
don't deſerve that we, only for their Convenience ſake, ſhould conform
ourſelves thereto, or take upon ourſelves a Burden by approving them.

Thirdly, 'tis certain and inconteſtible, that the ſafeſt and cleareſt Way
of being informed, and judging of the Doctrines and Tenets of this So-
ciety, is by taking them from their own Writings; which, tho' it has been
very often done, they never have publicly, and in a ſufficient Manner, an-
ſwer'd the many important Repreſentations made againſt them: Nay, it
appears, that they take more and more upon them in their Methods of
Teaching, and in the Things themſelves, for obtaining the Ends they aim
at, (*Points de vue*) be it agreeable to the Doctrine and Method of Teaching
of our Evangelical Church, or not.

In general, the Encomiums they make Uſe of in this Caſe, and are to
be met with in their Writings, make it clearly appear, what an indifferent
and diſdainful Opinion they have of our Theology and Divines.

The Count and his Adherents commonly have a Notion, that, what is
called the Blood-Theology, which alone pleaſes them, and beſides which,
every other Thing appears to them to be nothing but empty Straw, is
neither underſtood nor taught in our Churches and Schools. Concerning
the Reſt, which according to their Opinion, doth not belong thereto, the
Count expreſſes himſelf in the following Words: ' I ſtick to *Luther*'s fun-
' damental Principles, (*Grund-principia*) (ſo they call the above-mention'd
' Blood-Theology, which beſides, is extravagant and of their own Coin-
' ing) it appears alſo of itſelf from theſe my clear Declarations, that I do
' not in the leaſt mind the other exegetical, temporary, enigmatical, pe-
' dantic Points of Doctrine, which very often diametrically contradict one
' another and are taught in Univerſities and leſſer Schools, as well as ſingle
' Synods, in *Lutheraniſm. N. B.* I have always thought it beneath me to re-
' flect thereon, and ſtill more, that I ſhould break my Head about fitting
' myſelf intirely to one or the other's Laſt, (but to his Laſt all muſt be
intirely fitted, that want to join with his Church and be Members of his
Society?) ' I rather claim the Liberty in leſs fundamental Points (*Neben
Puncte*) (to which he refers every thing he diſlikes or doth not appear con-
venient to him, be it of never ſo great Moment) ' modeſtly to diſſent from
' every body if Need be, and this with ſtill leſs Heſitation, as I am con-
' ſcious

'ſcious that I do not aſpire to any of their Honours and Emoluments.' See the Anſwer of the, ſo called, Plenipotentiary of the Evangelico-*Moravian* Church *(des vollmaechtigeu Dieners der Evangeliſch Mæhriſchen Kirchen-Antwort)* in the Reign of the Croſs *(Creutzreich)* N. 74, p. 224.

Then, by the particular Occaſion of the Controverſy concerning Law and Goſpel, which the Count, by his itching Deſire for Innovation, has raiſed, he gives this final and inſulting Declaration:

'The fourth Truth: That even in the Doctrine of Law and Goſpel *I think and ſpeak as theſe Symbols.* For this Reaſon, I'll have nothing to do with thoſe Subtilities that followed thereupon, and the vain Speculations of the modern Miniſters of *Moſes*, who, contrary to their Intent, moſt dangerouſly undermine the Acropolis (the main Fort) of the Evangelical Religion; becauſe they all deviate from the *Augſburg* Confeſſion, and are Innovators, of whom a Thouſand, in Caſe it comes to a Battle, muſt give Way to any one Divine that has the Spirit of the *Augſburg* Confeſſion. I declare likewiſe, that I will not adopt *Luther*'s and *Melanchton*'s own Speculations, which were maintain'd by them concerning certain Points of Doctrine *before* the Confeſſion or *after* it, *without* or even *againſt* it, and if it cannot be done otherwiſe, will not go by their Names, and nevertheleſs remain as long as I live, an irreproachable Profeſſor of the *Augſburg* Confeſſion. Is not this ſpeaking plain? There you have my Confeſſion! See the *Reign of the Croſs*, page 26.

Such like Flowers ſtrew'd by them on Divines, are alſo to be met with in their Hymns, and are devoutly ſung by them. For Inſtance, in their XIIth Appendix, page 1999, where the following Words are,

'Verſe 7. Chriſt crucified is become ſo deſpicable by the whole learned Tribe, that ſcarce one of them cares to Name him.

'Verſe 8. Their philoſophical Hearts make them laugh at this Subject; and as Demonſtration can be of no Uſe here, the Heart curſes when the Head is at a Stand, with Reſpect to the God on the Croſs!

'Verſe 9. However, this is not univerſally true among the little Number of Philoſophers; they are reaſonable. (N. B.) *The Divines, who to this Time have deceived the World, are impudent.*

'Verſe 10. In the firſt Place, they want the true Light; and upon the whole, don't believe themſelves what they teach; unleſs it be one not of the moſt acute, who imagines he believes.

'Verſe 11. The others (N. B.) are all twice dead, to the Senſe of his five red Wounds; and moreover, threaten with Curſes and Excommunications, on one's acknowledging wholly the Man on the Croſs.

'Verſe 12. So that it is evident, there are but two Religions in the World; for a Perſon is either an Atheiſt, or a true Chriſtian cut from the Rock.

'Verſe 13. (N. B.) We are now wiſer than all our former Teachers were, without exception *; becauſe we have learn'd to judge of God by the Scars on Hands and Feet, and from the Side.

And from a new Hymn, N. 2246, in the ſecond Supplement to the XIIth Appendix, which, as well as the former, N. 2126. was made in Honour of their Seminary; the Subſtance † of which is, that

'The pious Profeſſors have in their Methods preſerved the ſtale Dung of Rhapſodies.

And this is the common Way the Society of the *Herrnhuters*, and even the loweſt Members of it, expreſs themſelves in, when they talk of Divines and

* *Pſalm* 119, 99. † *I have puzzled my Brain, but to no Purpoſe, in Order to Engliſh this odd Paſſage taken from the Hymns of the* Herrnhuters; *ſhould any one be ſo lucky as to ſucceed in it, I ſhall frankly own,* erit mihi magnus Apollo.

and Clergymen, so that the Word *pious Pastor (frommer Pfarrer)* is with them a contemptible Name, and in their Language signifies a Person, who, at the best, is only able to rouze Souls, but can never conduct them to the Saviour, &c. and yet such a Society with its Directors has the Presumption to pretend to be Members of the Evangelical Church, and demand, for their own Convenience, and as they do not chuse to answer any other Way, that these Divines should become their Visitors, notwithstanding they look upon them with an evil Eye, and in whom generally speaking, they place no Confidence, let them be whosoever they will. To hear such Testimonies repeated and confirmed from their own Mouth, would not certainly be worth our while, nor answer the Expence we should be at in our Journey thither; it being certain, that we should hear the same, when we taxed them with the said Expressions, and they themselves would also pretend to be in the Right.

Here likewise must be ranked the open Declarations, these People have very often made of our *Lutheran* Church, whereof they, nevertheless, with much ado pretend to be Members. Whilst *Herrnhut* was the only and primary Seat of this Society, and kept to the *Lutheran* Church at *Bertholsdorf*, and its Ministry as a Dependant on the same; they on all public Occasions, claimed a peculiar Merit to themselves, and made a great Shew (*which much contributed to the giving of our former responsorial Letters*) how sincere *Lutherans* they were, and how well they stood affected to the *Lutheran* Church. *But all was not Gold that glitter'd.* The Count, one or two Year before his first coming to *Tubingen*, said to *John Frederic Rocken*, one of the Inspired ones, and then a very beloved Brother of his: ' that they as yet ' were under the Church as under a Yoke, but believed they had bereft it ' of its Venom.' See the Diary of the inspired, Page 116, or Page 121 in *Winckler*'s Edition. The Conjunction with the Church at *Berthelsdorf* was made by Order of the Regency of the Electorate of *Saxony*, rather than by a spontaneous Association, in which Condition it remains to this Day, tho' the Privileges that have been given them in other Places are much increased, and this, as they say themselves, concerns *Herrnhut* privative (singly) and not the other Societies of the Brethren.

In a Letter wrote by the Count after their *Emission* (*ihrer Elegirung*) and which is known to us from an ocular Inspection of some of our Members, he describes the State of their Affairs at *Herrnhut*, chiefly on Account, (as it appears) of their forced Connection with the *Lutheran* Liturgy, as a *Lion's-Den*, wherein they had been long enough shut up, and that the Time was now at hand when they must think of extending themselves far and wide.

Nothing is more familiar to them than the Name of *Laodicea*, which they give to our Church, whereas they, on the contrary, call themselves *Philadelphia*, and the Count somewhere says, that should our Church acquire a better Discipline according to the Principles of *Spener* and *Francke*, it would then become a still more perfect *Laodicea*.

Neither is it without Foundation, that some sincere Divines have cast in their Teeth, that there had already happen'd a Kind of an open Separation between the *Herrnhuters* and our Church; and this is what the Nature of the Thing, and the great Difference there is between the Institutions of both must inevitably bring forth.

How is it possible then to believe, that a Society, that has such an Idea of our *Lutheran* Churches, can have a sincere and upright Communion with them, unless every thing was to be transacted *ex scopo absorptivo & tinctorio*, (by stifling and disguising Matters) as some have already express'd it, in Order that they may get a more easy and expeditious Way every where to accomplish their

Works;

Work; and how apparent a Simplicity and Imprudence would it not be, if on the Part itself of our *Lutheran* Churches we should concur in such a Scheme?

Should what has been severely and often objected to this Society and its Directors, be true, *viz.* that partly they arrogate to themselves a Kind of Infallibility, partly some of their distinguish'd Members (to which public Objection they never have yet answered) without Hesitation have ascribed the same to them; in this Case an Enquiry from People that are fallible, into such as at least in Things of Moment cannot err, would be useless and superfluous.

This has partly been endeavour'd to be proved from the unlimited and blind Obedience, that must and is paid by all true and *complete* Members of the Society of the *Herrnhuters*, and which is given out as an Obedience to the Saviour's Orders (as can be made evident by a thousand Instances) and no less can it be proved from this, that the Saviour must give his Name to all and every Thing, and whatever is done by the Society or its Leaders is imputed to him.

Mr. *Plaschnig*, Chaplain of the Regiment of *Cadets* at *Petersburg*, in his Relation of the *Herrnhuters*, inserted in *Fresenius*'s Collection, T. 1. p. 263, among other Things, gives the following Account:

'As soon as Lieutenant *Heller* (who by the Description given of him 'was a *complete Herrnhuter*) came into my Study, I proposed the Question 'to him, whether or no the Society of the *Herrnhuters* could err? to which 'he answered: that Christ was its Head, and consequently must thus far 'inlighten it, that it could not err.

George Jacob Sutor, who once had a considerable Post, and was well beloved by them, testifies of a General Elder of the Society the following Words:

'The General Elder N. (he mentions his Name in another Place) in the 'Year 1740, openly declared to me, that the Society was perfect and infal-'lible, and whoever doubted to approve what the Society did or undertook, 'was a Rogue (*Spitzbub*). There were twenty and even more present, when he 'said this to me, *&c.* See *Fresenius*'s Collect. T. 2. p. 656, and what follows.

We are likewise informed by a Person of Veracity, that having made some Representations at *Stutgard*, he received in Answer from the *Herrnhuters* that lived there, that they would report the Case to the Society at *Herrnhut*, and he thereupon asking, whether they thought that Society could not likewise err? was answered, 'that he could be assured of it, 'because the Church was certainly ruled by the Spirit of God, *&c.*

This is further confirmed by their authentic and irrefutable Declaration, concerning the Obligation every Body is under to go over to this Society. The Count himself in a Book intitled *Siegfried*, p. 173, to the 60th Question, whether all true Christian-Hearts if they have an Opportunity for so doing, ought also outwardly to adhere to this Society, answers thus: 'Yes, if they 'are not mad, such People at that Time we easily indulge in every thing.'

We find it also reported of them somewhere else, that they in *Pensylvania*, after they had obtained their End in gathering together a Society of their own Way of thinking, issued out a public Proclamation, setting forth, 'that now a true Church of the Lord had appeared in *Pensylvania*, and 'therefore all should resort to it that belonged to the Lord. These are the 'Words of the Church of the Lord to all its hidden and known Members, 'and to all whom the Lord our God shall still call to it. See *Fresenius*'s first Collection, page 181. Not to mention other Passages to the same Purpose.

What the *Herrnhuters* have already been found fault with in the public Writings with Regard to sacred Writ and its Use, is of so great Importance, that it ought to be maturely consider'd, and we can assert, that the Grievances on this Head, rather increase than diminish.

The Count to this very Day insists on his captious and exploded German

Tran-

Translation of the New Testament, whereof the last Edition is said to be still worse and more pestiferous than the former, which however we have not as yet had a Sight of.

We have on this Head Provost *Bengel*'s written Testimony, who makes the following Judgment, ' Mr. *Plaschnig*, Chaplain of the Regiment of ' Cadets at *Petersburg*, testifies of them from the Experience he has had, ' that they take the holy Writ to be the only Rule of Faith and Conduct, ' (but this good Assertion the Rev. Mr. *Fresenius* contradicts in his Note) ' yet such as I have hitherto known of them, are very ignorant of the ' Matters contained therein, Loc. cit. page 272.

The abovemention'd *Sutor*, who for many Years has been among them, affirms, that among the *Herrnhuters* many live without the Bible, and ' such as have one, sell it, or give it away. *N. B.* This, says he, can be ' proved by many Examples. I have heard Persons of the first Rank, who ' still are alive, and have great Authority in the Society, brag of them- ' selves, that they never in their Lives had read in the Bible. 'Tis easy ' to deal with such Creatures. Loc. cit. page 706.

Regnier (a very memorable Witness) at a certain Time referring himself to holy Writ, in a Conversation with a Fellow-Labourer named *Kuhn*, (none of the last in the Society) received from him in Answer: ' 'Tis not a ' whit the better, that every body has it in his Power to read the Bible; the ' wicked know very well how to appeal to it, Loc. cit. page 428. Many more Passages of the same Kind are to be met with there. For Instance, p. 475, ' They have told me more than once, that Liberty of Conscience was perni- ' cious, and that it was not well, that every body could have the Bible, *&c.*

Dr. *Baumgarten*, in the four and twentieth Section of his Theological Opinion, in which he answers a Book intitled *Siegfried's Beleuchtung*, makes several important Observations, which it would have been abundantly more proper for *Albinus Sincerus*, the latest Apologist of the *Herrnhuters*, to have examined and refuted, than most of the Heads he dwells upon in his Writing against the said Divine.

' The usual Answer and Evasion of the Adherents to this Party, says this ' Divine, when even Passages of St. *Paul* are opposed to them, which con- ' tradict their Doctrines, or their Method as they so call'd it (concerning ' the Law and Gospel) consists in pretending, that *Paul* in those Cases had ' had to do with *Jews*; to whom he had spoken otherwise of the Law, and ' that with more Advantage, than can and ought to be done among *Chris- ' tians*. Nay, divers of the Emissaries of this Party have gone so far, as ' freely to maintain, that the Apostles, excepting *Paul* and *John*, had not ' known the Blood-Theology and the Lamb, so much as God in these last ' Times had proposed to himself to reveal; wherefore these two, as well as ' Christ himself, had accommodated themselves to their Times, and that ' their Method could not serve as a Pattern for proposing this Blood-Theo- ' logy, *Loc. cit.* page 629. Unless we allow, that every body loses his Un- derstanding and Discretion as soon as he begins to relate or say any thing against the *Herrnhuters*, we must admit, that such Testimonies deserve a thorough Attention, and to be maturely consider'd.

Concerning the Article of the holy Trinity and Christ, such Doctrines have been extracted from the Writings of the *Herrnhuters* and publicly re- futed, that certainly, there appear no Necessity to undertake a Journey and interrogate them about the Matter; these Doctrines lye open to the View of all the World, who may see wherein they consist, and what Judgment ought to be made of them, consonant to Truth, and the Theology of our Evangelical Church.

What

What Kind of a Theology concerning the greateſt Myſteries, of the Holy Trinity, the Creation, the Way of knowing any Thing of God, of Chriſt, do we not find contained in that ſingle Hymn, N. 2188, of the firſt Addition to the XIIth Appendix, page 2067, and thoſe that follow, where they moſt abſurdly thus expreſs themſelves:

'Verſe 3. As God thy Son and thy Spouſe once holily kiſs'd one 'another, perhaps at their Love Repaſt, and with Reſignation were paſ- 'ſionately inclined, the Originary or Grand God being then in a godly 'Sleep, a Proſpect was formed of a thouſand worldly Theatres.

'Verſe 4. On viewing this from the Top of the Creator's primary Seat, 'it had probably the Appearance, as if Candles were placed behind in a 'Corner, ſuch as the Inhabitants of a Village may bring together on a 'Holy Day, many, but light and thin.

'Verſe 5. In one of theſe Atoms appeared a red Glimmering, which by its 'ſhining, gradually produced innumerable Sparks; the Reflection whereof in 'the Perſon of the Creator, (who is God the Son) particulariſed every little Point.

'Verſe 6. Thus the Architect of the World brought Time and the 'Eternities in a Proſpect as much, as was poſſible to ſerve for the primary 'or Grand-God's Foundations not as yet laid; but nobody ſaw God, and 'forty Times paſſed before his Name was utter'd.

'Verſe 7. God the Creator would take to himſelf for a Wife that Atom 'out of which we Men ſhine, but firſt of all moiſten with a Thing, called 'Blood, the Miracle of which is only known to thoſe Hearts that attain it.

'Verſe 8. And who underſtand the little Word Hama *, theſe may go 'further and hear the great Thema: in God the Man Jeſus Chriſt, lyes 'the little Syſtem of Godhead †.

'Verſe 9. These take the Œconomy of the three united in Matrimony, 'for the moſt perfect Copy of God, who is the Primary Society. No 'Simile puzzles more the Head than we, a Drop, compared with the Sea 'of Godhead; nevertheleſs it ſounds pure to the Heart.

'Verſe 10. Were any one to get a juſt Idea of God the Father, as it ought to 'be, before Blood was flown into his Heart, O my Lord Jeſus Chriſt! he would 'thereby fall into Scruples, and become an Atheiſt were he ever ſo ſimple.

'Verſe 11. For this Reaſon there is a general Prohibition to all Men, not to 'believe more than one God, and him not figuratively before thou haſt expe- 'rienced that this God became Fleſh, then honour him as a Creature ought.

'Verſe 12. The old Bible teaches well, that a Man has created us ‡ 'in whoſe Arms we are predeſtinated to ſleep; the new requires ſpiritual 'Underſtanding, and no Heart can avail itſelf of any thing, before that 'Man has taken Notice of it ‖.

'Verſe 13. But whoever from the Death of that God acquires a new 'Life, has for the future no Prohibition, and can raiſe his Heart, to hear 'what God, the Man with the five red Wounds, will give him to know.

'Verſe 14. He hears, that there is beſides a Father of the Creator of all 'Things, and that the Man Jeſus Chriſt enter'd into the Virtue of the Spirit 'who is Mother of all Things, and who conceived the Man Jeſus Chriſt 'in the Womb of the little Maid.

'Verſe 15. From that Moment this Conſequence follows: I believe a 'Row of honourable Daughters in Law § of God the Father and the 'Spirit. I believe, that there is a Time coming, when my Creator Jeſus 'Chriſt will marry me in Body and Soul. The

* Gr. αἷμα. † Εγχειρίδιον ſ. Κεφάλαιον. Heb. 8, *der Kleine Catechiſmus.* Ἀναχε φαλαίωσις τῶν πάντων ἐν τῷ Χριϛῷ, Eph. i. 10. ‡ Jeſ. 54. 5.

‖ Matth. xi. 27. § This is the moſt proper and natural Senſe of the Word *Geſchweybe*, which is alſo uſed to ſignify other Relations.

The reſt, truly and faithfully extracted from their Writings, may be ſummarily placed here thus:

The Oeconomy of the Trinity hitherto believed, viz. *that God the Father is the Creator, the Son the Redeemer, the Holy Ghoſt the Sanctifier, has been, down to this Time, a capital Error of all Chriſtendom.*

All theſe Things belong to the Saviour, but ſo, as that the Father and Holy Ghoſt MINISTER *unto him in all theſe*; which Word they expreſsly make Uſe of.

He that knows nothing more of the Godhead, but only believes in the Man Chriſt, can be ſaved.

No other Godhead ought to be taught ſave that which was in Chriſt.

Under the Old Teſtament no body knew any thing of the Trinity.

Jehova, nay Jehova between Elohim was Chriſt.

There is no Neceſſity to ſpeak of Chriſt as the Son of God, who with the Father is of the ſame Eſſence, but of the Saviour alone, ſo far as he is the officiating God of the whole World, (der Amts-Gott).

The Child in the Swadling-Clothes is the Creator of the World, none elſe.

The Apoſtles, to avoid Idolatry, have not baptized in the Name of the Father, the Son, and the Holy Ghoſt, but only in the Name of Chriſt. God has darted his Son as a Flaſh of Lightning, and the Son by his Incarnation has made a Parentheſis in the Godhead.

What in common Life might be called a Grand-father, a Father in Law, ſuch is the Father of our Lord Jeſus Chriſt.

The Holy Ghoſt is the Wife in the Godhead (der Ehe-Gemahl), the Mother of Chriſt, and our Mother.

In giving the Benediction to dying People, theſe Words have been uſed and ſung: God the little Father bleſs you, the little Mother bleſs you, &c.

The Son has taken it as a Favour, that he was allowed to become Man and go out of the Godhead.

He has not conquered as God, but as Man, with the ſame Strength that we conquer. The Father has aſſiſted him, and he aſſiſts us alſo. N. B. *He had no more Dignity in himſelf than what he has granted us. He had laid aſide his Godhead, and wrought Miracles even as Men are able to do.*

Such Paſſages occur moſtly in their Sermons, and though it be not our Purpoſe, to carp at ſingle Words; it muſt be obſerved, that ſuch Doctrines, and ſuch a Method of teaching are contained therein, as never can be excuſed.

Further, one of the moſt important dogmatical Grievances has been their unneceſſary and pernicious Innovation in the Doctrine of our Evangelical Church concerning the Uſe of the Law and Goſpel, which Innovation is looked upon and defended as a capital Article, not only by ſingle Members, but the whole *Herrnhut* Society. There is no Neceſſity even in this Reſpect to make a new and verbal Inquiry in Order to get a clear and diſtinct Knowledge thereof; this Matter, on their Side, as well as on that of our Divines, has been ſo clearly ſtated, and the old Doctrine and Practice of our Church ſo thoroughly maintained, that it will ſuffice to ſuch as are deſirous of Information therein. Beſides, one of the Divines of our Faculty has, not long ſince, in two Diſſertations, *de ſuperflua & noxia mutatione doctrinæ Eccleſiæ noſtræ de Lege & Evangelio*, and again, *de uſu legitimo Legis ab omni conatu & effectu juſtitiæ proprie alieniſſimo*, hereto contributed his Part. But let the Divines ſay and write what they will, they nevertheleſs continue to do what they pleaſe, though they only renew the old Controverſy about *Antinomianiſm*, and do not in the leaſt attend to the different, diſtinct and deliberate Repreſentations made hitherto by Divines in this Affair; perverting, to the Confuſion of many good Souls, by falſe, unneceſſary and ungrounded Additions, thoſe Truths that occur in this Subject, rather than making them uſeful. Nay, they are not aſhamed, in a diſdainful Manner, to rail at the

ſolid and excellent Explanation of *Luther* and *Melanchton* given in this Caſe, (chiefly that of *Luther*) adopted and found to be true by our whole Church; and to call them *fooliſh Conceits*, which there is no Neceſſity of ſubſcribing; and notwithſtanding all this, they pretend to remain Members of the unalter'd *Augſburg* Confeſſion.

What is the Doctrine and the Method of teaching of the *Herrnhut* Society concerning the ſo-called Proceſs of Salvation, may be plainly diſcover'd from their abovemention'd capital Writings: So that nothing is further required, but that every thing be weighed agreeable thereto, without Partiality, and conſcientiouſly, chiefly as it regards the moſt important Practice of all Chriſtianity. The Divines never had a Mind to reject what is true with what is falſe and corrupted, but it has been upon the whole repreſented, that it was not agreeable to the Word of God, to hold; *e. g.*

That the Forgiveneſs of Sin is the firſt among the Benefits of Grace in the Proceſs of Salvation; that ſuch great ado is made to this Day without Neceſſity, about the univerſally uſed and ſufficiently defined Word *Repentance (Buſſe)* and that, I know not what Hereſy is therein ſought for.

That for obtaining Forgiveneſs of Sins, the Saviour requires abſolutely nothing, not even one's having a Thought of behaving better for the future; but only wants to have miſerable Sinners, ſick and dead People; that we ought not to be careful for the Time to come, or much engage in Promiſes to the Saviour, but commit one's-ſelf to his Mercy.

That, what is ſaid *Rom.* vii, concerning the State *(Proceſs)* without the Law, under the Law, and under Grace, is not the Courſe in which the Converſion of an irregenerated Perſon happens commonly and for the moſt Part; but is to be looked upon as a Method commended by *Paul*, for the Love of ſuch, as in their Converſion would fain have ſomething ſpecious and ſingular.

That they aſſert in an inſulting Manner, that the whole Doctrine of Warring (againſt Sin, or *der Buſs-Kampf)* is a human Fiction, which one Man has learn'd from the other, and nobody knows to this Day what is meant by it. What kind of War, ſay *they*, can a dead Man, a miſerable Sinner, in a Word, a Child be ſuppoſed to carry on?

That they indiſtinctly teach and ſpeak of Converſions effected in an Hour or a Minute, *(Stunden und Minuten Bekehrungen)*.

That a Man as long as he is a Child in Grace, is in Reſt with regard to all Enemies round him; and that, when he grows up to Manhood and becomes a Warriour, then the Saviour fights for him; and that the little Conflict he has with Satan and the World, is exceedingly inſignificant, and only bears the Name of it; that, when the Saviour permits, that the Corruption which has been taken out of the Heart, and notwithſtanding dwells in the Man, or in the Fleſh, as it is otherwiſe termed, ſhould appear again, an Adoleſcent in Chriſt is ſenſible of it, and grieves at it; however, he is taught by the Word of the Saviour how to remedy it, he immediately ſees every where, that Sin is condemned, that it is no more a Match (*Partie egale*) for him, that it has no more Right, Power or Force; that every Motion in his Members is no ſooner perceived than it can be diſpatched as eaſily as a Flea, and that it has neither Leave nor Power to reſiſt him, *&c.*

Nay, they have uſed in their Sermons and Synodal Speeches the following Expreſſions, ‘ There is no Sin, no Kind of Evil, which may not be ‘ blown away like Chaff. He is not *compos-mentis*, that ſays, he cannot ‘ get rid of Sin. If we propoſe to become perfect, (not moſt holy and ‘ ſo as to abſtain from all Sin, which would be a meer Trifle) but ſuch ‘ as *Paul* calls perfect, *Phil.* iii. we muſt apprehend this Myſtery, *&c.* Con‘ cupiſcence can no more trouble us, Pride can no more vex us, Avarice can ‘ no more torment us, *&c.*

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Laſtly, that againſt the Doctrine of the Divines concerning ſpiritual Temptations and Trials, they crudely and without proper Diſtinctions, oppoſe the following Maxims, ‘ Moſt Men have this ill-grounded Notion, that he who ‘ is tempted, is a beloved Child of God. Temptations are a Sign, that we ‘ are already half fallen. They prove, that the Ground is bad, that there ‘ is a Kind of Malice in the Heart, which endeavours to break forth.

Moreover, what often occurs in the Syſtem and Practice of the *Herrnhut*-Society, concerning Wedlock among Chriſtians, and is one of the moſt glaring Scandals that ever has been given by them, ought not here to be omitted. Had they ſolely inſiſted upon this, that Chriſtians even in their married State and conjugal Copulations ought to obſerve the Rules of Chaſtity and live in the Fear of God; they would have acted wiſely and in a becoming Manner. But, under this Pretence, to interlace in matrimonial Matters, ſo many ſcandalous, falſe, ſingular and hitherto unheard of Doctrines, Propoſals, Inſtructions and Expreſſions; and, over and above all, to give them out for moſt holy, and which the various Choirs in the *Herrnhut*-Society, make no Scruple to recite in entire Cantates and eccleſiaſtical Hymns, has been by the Divines hitherto juſtly ranked among the moſt pernicious Errors; this is a Charge, which is not ſo much as denied by the Society, but openly defended as moſt holy and innocent, without in the leaſt minding the Admonitions hitherto given them; as it has been recently ſeen, to the Aſtoniſhment of the whole World, in *Albinus Sincerus's* Confutation *(Heimleuchtung)* of Dr. *Baumgarten*, and in the new Preface to the Supplements of the XIIth Appendix of their Hymns. Many Paradoxes likewiſe occur on the ſame Head, *viz.* ‘ That the Saviour, as the true Father, has ceded to the ‘ Huſbands the Power of procreating Children; that on this Account they ‘ are Vice-Chriſts, Vice-Huſbands, Chriſt's Procurators in the Conjugal Bu- ‘ ſineſs, till he ſhall take them to himſelf, as thoſe that are predeſtinated to ‘ ſleep in his Arms (which Expreſſion is very often uſed by them); ‘ That ‘ towards ſanctifying the Conjugal Act, the *Repreſentation* of the *Membrum* ‘ *virile Chriſti circumciſi* is commended and enjoined to the Huſbands, and ‘ the *Membrum muliebre B. Virginis* to the Wives. That at the very Inſtant of ‘ Time, the one gives in the Name of the Lord Jeſus, and the other receives ‘ in the Name of the Church the deſtined earthly but not unbloody Seed, the ‘ whole *N. B.* is made holy and conſecrated, not impure, not common; not ‘ at all, ſays St. *Paul*, and if they act any thing elſe conjugally, they expreſs the ‘ Image of the Creature in its Vice-Chriſt's Way, and tread in the Footſteps ‘ of the Creator, *(ſo ſteht das Bild der Creatur in ihres Vice-Chriſti Wandel des* ‘ *Schöpfers Spur)*: That this Kind of Matrimony had been reſerved to the ‘ Society, and that out of the Pale of it, the Conjugal State had hitherto ‘ been nothing but Adultery. See the firſt Append. N. 2163, v. 15. pag. ‘ 2045. That a plenary, circumſtantial, and moſt minute Detail of this Con- ‘ jugal Copulation muſt be given to the new married Ones by the moſt noted ‘ Members of the Society; that under the Title of theſe moſt holy matrimo- ‘ nial Ideas, chiefly in the twelfth Appendix of their Hymns, and the Sup- ‘ plements to it, ſuch a Number of laſcivious, crude and ſcandalous Ex- ‘ preſſions are uſed, as even a Man that makes but little Account of Reli- ‘ gion, would heſitate an hundred Times to mention them openly to others, ‘ &c. Laſtly, that as nothing has done more Harm to the Society than this ‘ extraordinary ſcandalous Licentiouſneſs, whereſoever it has happen'd to ‘ be known; they now make no Scruple, by public Apologies, to declare ‘ all this to be holy and innocent, manifeſtly abuſing the Scripture, in ‘ Order to defend them as ſuch, adding, that none can be offended there- ‘ with, but thoſe whoſe Hearts are not yet purified by the Blood of Chriſt;’

‘ as has been very lately done in the Preface to the Supplements, and in ‘ *Albinus Sincerus's Heimleuchtung*.

If, among many other of their Sermons, we read particularly, that deliver'd on the Anniverſary of the Aſcenſion of Chriſt in 1745, relating to the proper Office of the Lamb's Meſſengers, we ſhall find, in what regards the Saviour's Commiſſion to his Apoſtles among the Heathen, and the preſent new Meſſengers of the Lamb to the ſame, ſuch Propoſitions as comprehend many erroneous and frivolous Things, and terminate in downright *Fanaticiſm*. The following Words, page 9, are eſpecially worth conſidering: ‘ Dear Brethren and Siſters! About ſixty or ſeventy Years a Seaſon began, ‘ a premature Reformation, *&c.*' and again, page 25, ‘ You, ſays the Saviour, will be my Witneſſes. The Saviour doth not ſay, you will explain ‘ to the People the Holy Trinity, you will explain to them, how ſuch and ‘ ſuch a Chapter in the Revelations of St. *John*, or the Prophecy of *Daniel*, ‘ *&c.* ought to be underſtood. You will be able to ſhew, what Force lyes ‘ in the Accent, what Emphaſis in the Conſtruction; but thus: You will ‘ ſay, that I have exiſted, you will tell the People ſomething of me, you ‘ will be obliged to aſk: where is a Heart? where is a Soul? where is one to ‘ whom the Holy Ghoſt has drawn near, whom the Holy Ghoſt has called ‘ upon? I have ſomething to ſay to him, *&c. &c.*' Conſult likewiſe what follows, which ſounds ſtrangely, and moreover, inſults in a moſt unjuſt Manner, all other Principles of Reformation, except his own.

Thus much for a Specimen. Hence it appears beyond Conteſt, that the Doctrines of this Society, notwithſtanding they have not a Confeſſion of their own, nor will have any, are in Part ſufficiently manifeſt, and in Part exceptionable enough, ſo as to render it unneceſſary to make any further ſolemn Inquiry about them, and that they in many Ways deviate from the Doctrine of our Church, and from the very Promiſe that has been, *ſtipulata manu*, made us here.

Fourthly, Concerning the Inſtitutes of the *Herrnhut* Societies, they are now very well known by their own public Deſcription, as is likewiſe, what has been hitherto objected againſt them with great Diſcrimination and Diſcretion.

Their Chief-Plan (*der Fundamental Plan*) and Method to gather a Church, conſiſts in receiving People out of all Sects and Churches as Members, provided they only accept the ſo-called *Blood-Theology*, and herein agree with the *Herrnhut*-Society, notwithſtanding they do not give up their former Errors; nay, they have even Leave to keep to the Church they formerly belonged to, according as Circumſtances may require; 'tis alſo forbidden among them to queſtion any one about his Religion, or to draw him from it in order to make a Proſelyte of him. Now, that ſuch a Method of gathering and ſetting up a Church, is intirely contrary to all the Principles of our Evangelical Church, and as we believe, likewiſe to the Word of God, has hitherto been a Part of the public Proofs and Objections againſt this Society; nor is there a Neceſſity, that we ſhould perſonally enter into a Diſputation with them on this Head, which beſides, is neither their Intention nor the Aim of their Requeſt. To this Purpoſe, already ſome Years ago, a Member of our Theological Faculty publiſhed a Diſſertation, intitled, *Senſus verus & falſus de Eccleſiolis in Eccleſia erigendis*, which is not unknown to the *Herrnhuters*. There have been ſince, probably with a View to this Diſſertation, ſome Paſſages of Dr. *Spener* inſerted at the Head of the Appendixes to a Book intitled the *Reign of the Croſs* (*Creutz-reich*), to prove thereby, that their Method was in every Reſpect agreeable to the ſaid *Spener*'s Advice. But there is nothing more certain, than that the Intention and Practice of the ſaid Divine was as far from the Application the *Herrnhuters* made of it, as Heaven and Earth are diſtant from one another; and it has alſo been

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ſufficiently ſhewn in a Diſſertation, *de vi reciproca errorum in errantes & errantium in errores*, and in another *de ſedimentis errorum nequaquam contemnendis*, that one ought not to judge ſo ſlightly of great Errors.

As to the other Conſtitutions of thoſe of their Aſſemblies, that are actually gathered and ſhut up together, which they ſo highly extol, and to which ſuch great Things are aſcribed; the following Objections have already been made againſt them:

That they give them out for Conſtitutions of the ancient *Moravian* Brethren, notwithſtanding moſt of them have been lately invented and appointed by ſuch as were willing to give a particular Form to theſe ſingular Societies.

That there is too great and unneceſſary a Number of them, which cannot be brought to the intended and proper Activity, without likewiſe multiplying Offices and Perſons.

That they thereby cauſe a dangerous Schiſm, and make an unneceſſary Partition-Wall between them and other Churches, that do not think themſelves obliged to ſuffer ſuch Things to be impoſed upon them, or, when at leaſt they don't pay Regard enough to them, are on that Account treated with Indignation, and ſiniſter Judgments made of them.

That they, on account of theſe very Conſtitutions, which they look upon as Apoſtolical, pride, or elevate themſelves above others, notwithſtanding that the greateſt Part of theſe Conſtitutions cannot be proved, to have been in Uſe among the firſt Churches in the Time of the Apoſtles.

That they, beyond all Neceſſity, out of common Duties of Chriſtians towards each other according to every one's Gift and Capacity, make particular Offices and Office-Actions; which, as has been ſaid, are uncommonly multiplied, and productive of conſiderable Inconveniencies, as can be ſufficiently proved.

That they make eccleſiaſtical Matters of Things, which were never declared as ſuch by God's Word; for Inſtance, notwithſtanding the immediate Education of Children, is not enjoined to the Church in Scripture, but to the Parents; yet in this new Œconomy they aſſume to themſelves the Priviledge to deprive Parents of this Right, and cauſe it to be exerciſed by Perſons appointed by the Church.

That in theſe their eccleſiaſtical Conſtitutions, they have made ſuch a Diſpoſition, as cannot be kept up without a ſevere and too far ſtretch'd Power.

That, to remedy certain Inconveniences, they have thought proper to divide the Church into three Tropes παιδείας; thus from the ſame Principles they likewiſe might eaſily make Socinian, Roman Catholic, Mennoniſt, Quaker and Separatiſt Tropes, without Prejudice to the Church in Fundamentals, as partly has been attempted in *Penſylvania*, but without Succeſs.

That during the Hours appointed for *opening the moſt interior Parts of the Heart*, as they call them, they pave themſelves the Way to ſuch a Scrutiny into Peoples Hearts, and every other Thing appertaining thereto, as creates more Vexation than the Auricular Confeſſion of the Roman Catholics.

That, by their pretended Seminaries, they form a Kind of an Univerſity, the extenſive Uſe whereof is abundantly known; other Univerſities are diſcredited; Suſpicions about the Miniſtry of our Church are raiſed in Students of Divinity, particularly in ſuch as are inclined to a more religious Way of Life; they are alienated from and will no longer remain with us, but for this and other Reaſons, flock to that Seminary, to the great Detriment of our Churches, and from that Time become unfit to be employed in them.

That by their frequent Miſſions into all Parts, they have cauſed moſt ſtupendous Commotions in the Evangelical Churches, whereby they conſtantly draw a ſtill greater Number to their Society, whereof an eminent

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Divine in *Silesia*, has lately given the following Account to a certain Person:

'It cannot be expressed nor sufficiently bewailed with a Flood of Tears, 'that so many sincere People, on this Occasion, (being by the Emissaries 'of the *Herrnhut*-Society, that wander up and down every where, excited 'against their most faithful Ministers, for no other Reason but because they 'are Ministers) separate from the Evangelical Religion, even some becom-'ing quite enraged and furious against their former Teachers, and such as 'have been their Fellow-Parishioners, &c. Stupendous Things are likewise 'reported of the *Herrnhut* Schemes breaking out at *Berlin*.'

All this is the less to be wonder'd at, as these People describe our Churches in the following odious and contemptible Manner, setting off their own with the highest Encomiums:

'They pull a thatch'd House to Pieces by the Middle, there it stands 'without a Roof, and without Side-Walls, and there is an End of it: 'This is their Way of proceeding'

'The naked Children having no Dwelling, tremble and long for ano-'ther House, because they are not able to support themselves against the 'Injuries of the Weather.'

'But they are told, that it is highly dangerous to grant their Request, and that 'it is mere Slavery to sit in an House, and secure one's self against the Wind.'

'When Jesus calls, Come under my Shade ye weak ones, ye Chickens, 'enter; they cry out, full of Rage: This is not the Voice of Jesus; get out 'into the Weather, ye Chickens.'

'But when here and there in a desart Place, many a poor Sheep listens, 'trembles, gets cold, and, the Wind beating about its Ears, comes to us.'

'I think I dare, without Question, say to that Sheep, Come in and lay 'here; may the Lamb which has bought thee, and baptized thee with his 'Blood, fetch more of thy like.'

That many of their principal Constitutions, chiefly those Houses, where their Choir, as they call them, of unmarried Men, Women, and even Children are kept separately, not only are liable to many external and pernicious Inconveniences, but also productive of an intolerable Dominion and Tyranny, both in Temporals and Spirituals, &c.

But in Order to disclose more nearly, but with all due Submission, our Opinion in this important Affair; we must own, in the fifth Place, that the Request mention'd in the Beginning, concerning a public Inquiry into their Matters to be made in their General Synod, appears to us more and more to deserve Circumspection: As for the Deputies that should assist on this Account, the Deputation must either be made from the Dutchy of *Wurtemberg* alone, or likewise from other States, and indeed all those of the Empire. If the first be the Case, such an Odium lies already on *the particular Responsum Tubingense, how sincerely and innocently soever we gave it*, that we see no Cause, why we should do ourselves any further Prejudice by meddling in this Affair; and run the Risk, by Simulations and Dissimulations to be brought into still greater Temptations than the former. To this Day we have still Reason to grieve, that at that Time we had not yet any Intelligence of Count *Zinzendorf*'s inexcusable Actions in the Countries of *Berleburg* and *Schwartzenau*, Item with the *Inspired*, which had already happen'd two Years before; had they been known to us, not the least Hope of obtaining a favourable *Responsum* would have been left him. Should the *Wurtemberg* Church now, under Pretence of an Inquiry, be alone drawn into this Affair, there is no Doubt, but, contrary to its Intention, and let the Issue of the Inquiry be whatever it would, this Society would make a most invidious and dangerous Abuse of it. Should more Deputies from other States

States or Orders be desired, or actually appear there, is it known who they will be? what Sentiments they'll bring along with them? what Experience and Dexterity they are Masters of to act in such a slippery Case? whether those, in whose Affairs Inquiry is to be made, will not endeavour to act according to the Saying: *Divide & Impera?* Besides other more weighty Circumstances of this Kind, that may unexpectedly happen. Concerning the Method of Proceeding, it would be extremely difficult to give sufficient Instructions to the Deputies, according to which they either should hear the Answers given to the Questions, or descend to Disputations, in Case they should be deemed insufficient.

In so solemn a General Synod of the *Herrnhuters*, to be constituted in so singular a Manner, many Inconveniences concerning the Method of acting, might likewise arise, which might make, that the Deputies of the Church of *Wurtemberg*, on various Accounts, could not be present at it and continue there without dishonouring themselves; now no urgent Necessity requires that we on our Part should expose ourselves thereto; not to mention other Reasons of this Kind. As for the Issue, 'tis still to be questioned, whether Advantage or Detriment would follow from thence, as it might easily produce a dangerous Schism in our Church itself, should some of us incline to this, and others to that Party, or bitter Controversies ensue.

Sixthly, It were necessary and equitable, that the other Party should be heard at the same Place, about the Charges they have hitherto brought against these People according to the Rule: *Audi & alteram Partem.* But that there is no reasonable Hope to obtain this, may easily be gathered from the Records, which testify, in what an odious, insulting and contemptible Manner all those Divines and Writers have been treated, who from an honest View, partly founded on their own Experience, partly upon offering a juridical Evidence in Case it were required, have wrote against them. It might likewise easily happen, that this other Party might not look upon this pretended General Synod as its competent Judge, and rather chuse to lay such further Explanations, as might be desired, before an impartial and authorised Judge; which however there is little Probability of seeing soon done. It would likewise be acting quite against our Conscience, should honest People, who have hitherto, with much Pain and Invidiousness, served the Church in this important Affair, and in all Appearance will still continue to serve it, receive a Prejudice from a pretended *Vis rei judicatæ*, which the Party of the *Herrnhuters* undoubtedly would proclaim it to be; and this the more as the Society, on all Occasions, endeavours to gain the Favour of Princes, and has nothing else at Heart than by their political Edicts and Decisions to stop the Mouth of private People so as they may not dare utter a Word against them.

Seventhly, Concerning what is so confidently mention'd by the *Herrnhuters* in those Acts, which your most Serene Highness has graciously communicated to us, *viz.* that they could make appear, that we either must approve their System, or be guilty of *Donatism: Item*, whether the Imputations of the Adversaries against the *Herrnhut* Society were not as much a Fable, as formerly *Pietism* had been? Further, whether the Plan of the *Herrnhuters* was not a Continuation of the Advices formerly given by *Spener* for the Emendation of our Church? 'tis very easy to answer to these Points. Whoever in this Case, is so liberal in bestowing the Name of *Donatists*, must be ignorant what *Donatism* meant formerly, and what it is still now. So far as *Pietism* consisted formerly in misusing the Name of Piety for propagating various erroneous Doctrines and Practices, it was no more a Fable, than is the present *Herrnhutism*, so far as it is attended with Irregularities of the

like

like Kind. The preſent Plan of the *Herrnhuters* is nothing leſs than a Continuation of *Spener*'s Advices; this excellent Divine, in emending the Evangelical Church, never thought of proceeding in the Method that is already ſo obſervable in the Characteriſtic Principles and Practice of the *Herrnhut*-Society, much leſs in that which is likely to be followed by them hereafter.

This is what, according to your moſt Serene Highneſs gracious Command, we in this important Affair, with Circumſpection and Hearts full of Concern for the Welfare of our Evangelical Church, chiefly that of the *Wurtemberg* Dominions, have thought proper humbly to lay before you; at the ſame Time, on Account of the many Inconveniences that are to be feared and not eaſily to be avoided, which the Church of this Country will be expoſed to from ſuch a propoſed ſolemn Viſitation as this is, humbly and with due Reſpect deprecating the ſame; adding our hearty Wiſhes to God, that he himſelf, out of his Goodneſs, will afford a Remedy in this Caſe, powerfully advance all that is truly good, and on the contrary effectually divert all, that not only in a groſs, malicious and palpable Manner (wherein even in our Times many invade the Church) but likewiſe under various Appearances of the true Religion and divine Worſhip, may be productive of Danger and Detriment.

For the Reſt, we recommend ourſelves to your moſt Serene Highneſs's Protection and Favour, and remain

Your moſt Serene Highneſs's
Moſt obedient and moſt
Humble Servants,

Tubingen,
May 8, 1747.

The Chancellor, Dean and Profeſſors of the whole Theological Faculty.

Numb. II.

WE have been informed, that Count *Zinzendorf* boaſts in *Germany*, that he has been examined in the Month of *May* 1735, by the Theological Faculty at *Copenhagen*, and has obtained Teſtimonials of Orthodoxy; and we are aſked, whether theſe Things are ſo or not? Wherefore, *as ſuch Teſtimonials have never been given, nor any Examination ſet on Foot, nor we, to our Knowledge, have ever been petitioned, that the ſame might be undertaken*; And whereas the Count of *Stolberg* has deſired that we might atteſt this in a public and legal Manner: We have thought it to be our Duty, in no Manner to diſſimulate, but rather on the Faith of a public Certificate to aver the Truth. *Copenhagen, April* 8, 1747.

The Dean, Senior, Doctors and Profeſſors of the Theological Faculty in the Royal Univerſity of *Copenhagen*.

Under the Seal of the Faculty.

(L. S.)

F I N I S.

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April, 1959
Laurin